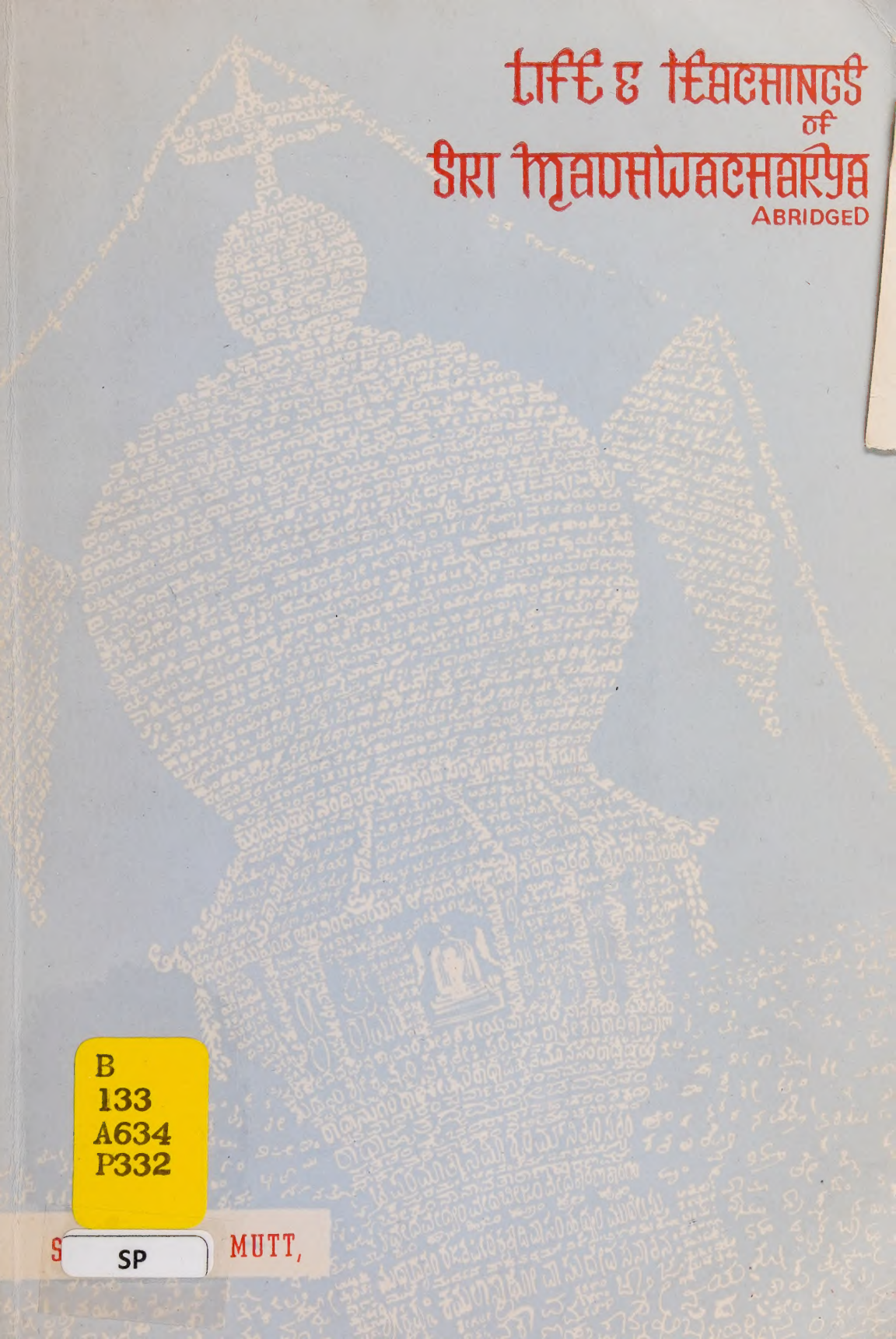
# LIFE & TEACHINGS OF SRI MADHWACHARYA

ABRIDGED



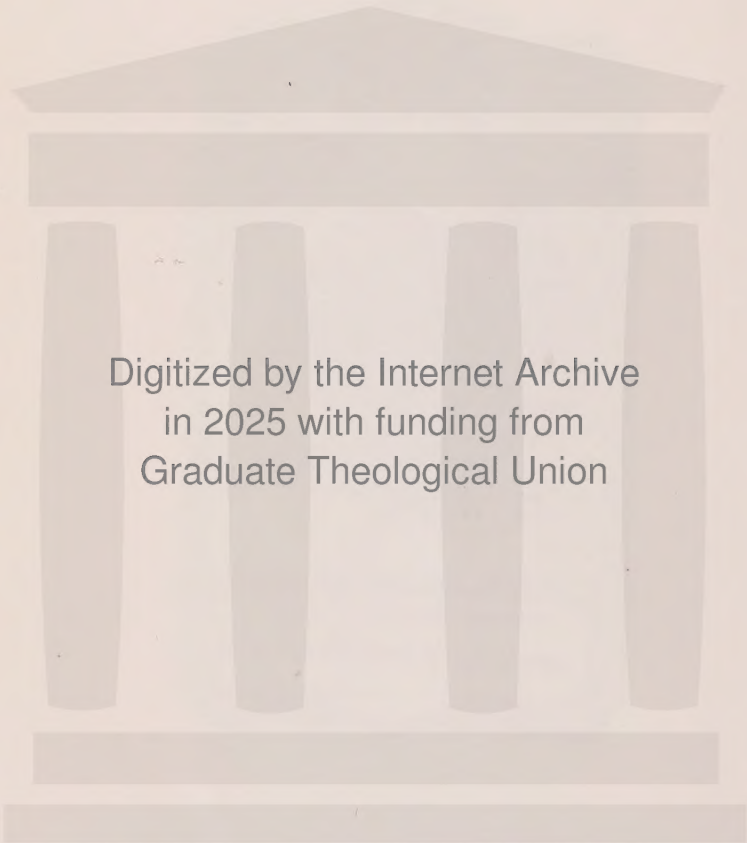
B
133
A634
P332

SP

S MUTT,

PRO
VERITATE
ET
REGNO
DEI
CONDAD 1866
CHARLES HOLBROOK LIBRARY
Pacific School of Religion

R3 70 mph OC


Digitized by the Internet Archive
in 2025 with funding from
Graduate Theological Union

https://archive.org/details/lifeteachingsofs00unse

# LIFE & TEACHINGS
OF
# SRI MADHVACHARYA

(Abridged)

Late C. M. Padmanabhacharya

PARYAYA SRI PALIMAR MUTT
UDIPI, S. K.

CBPac

107430

B
133
A634
P332

**Life and Teachings**
of
**Sri Madhvacharya**
(abridged)
by
**Late C. M. Padmanabhacharya**

All rights reserved

Cover design
by
R. K. D'gar

Published
by
**Paryaya Sri Palimar Mutt**
Udipi

Printed
at
Dharmabodha Power Press
Car Street
Udipi

Rs. 6—00

# PREFACE

This publication is an abridged edition of the famous book "The Life and Teachings of Sri Madhvacharya" written by Late Sri C. M. Padmanabhachar, *B.A., B.L.,* of Coimbatore. Sri Padmanabhachar was one of the earliest pioneer-writers who wrote on Sri Madhva in English with a view to benefit the educated Indians of this century, who are mostly ignorant of Sanskrit. This book, written over 60 years ago, still remains to be a most lucid and comprehensive account of Sri Madhva's life and teachings, summing up everything within a single handy volume. Unfortunately this book has long ago become out of print, and we deem it our privilege to reprint and publish it in an abridged form.

So long as our schools and colleges do not make up their mind to teach Sanskrit in an assimilable form to all deserving students of our ancient religious culture, the English language will remain to be the only authentic and precise medium of communication on a nation-wide scale. Devotees of Sri Madhva are now-a-days spread out all over the country. They speak so many languages, being partial to none. Consequently, a nation-wide interest in Madhva's personality and gospel is to be created only by literature written in lucid English. We hope that this book will interest the layman as well as the scholar, the general reader as well as the student of Indian religions and Vedanta.

HOLBROOK LIBRARY
PACIFIC SCHOOL
OF RELIGION

The labour of this publication will be amply rewarded if it silences certain irreverent whisperings about Madhva's personality and theology, and if it draws the attention of the reader to the profound psychological and spiritual implications of his philosophy. Sri Padmanabhachar presents the teachings of Madhva in a manner which would catch up the imagination of all types of readers, and particularly of those whose thinking is guided by modern science and recent expositions of Oriental religions and philosophies. The book contains quite a number of interesting digressions in vindication of time-honoured verities and doctrines such as the Vedas, the Karma, rebirth, caste-system and the evolution of Jeeva. We had to painfully curtail some of these digressions. Let us, however, assure the reader that the abridgement has not in any way disturbed the body of the original book, including its chapter-headings, sequence of topics, descriptions and discussions.

We offer our congratulations to the staff of Dharmabodha Power Press, Udupi, who eagerly took up the printing of this book, as a most auspicious beginning for a series of new publications on religion and philosophy.

Udupi, 20, June 1970. PUBLISHER

## CONTENTS


| | Page No. |
|---|---|
| Sri Madhvacharya's Parents and Birth | 1 |
| Childhood | 6 |
| Boyhood upto Upanayana | 13 |
| Other Dialectical Triumphs | 29 |
| Sri Madhva's Tour Through Southern India | 35 |
| First Tour to Badari | 41 |
| Reforms at Udupi | 48 |
| The Second Tour to Badari | 55 |
| The Return Journey | 64 |
| Pandith Trivikrama Converted | 72 |
| Sri Madhva's Personality | 91 |
| The waves of Vaishnavaism | 100 |
| Dualism Compared and Contrasted with other Hindu Darsanas | 105 |
| A Broad View of Mayavada | 113 |
| Point I Nirguna | 114 |
| „ II Jagan Mithya | 115 |
| „ III Avidya or Maya | 116 |
| Achit | 119 |
| The Individual Soul | 133 |
| Some Concepts of God | 143 |


GOLDBROOK LIBRARY
PACIFIC SCHOOL
OF RELIGION

Is God Knowable? . . . . . 148
The Path Outward Bound . . . . . 152
Ritualism . . . . . 161
Nivritti Marga . . . . . 166
Vairagya . . . . . 169
Bhakti . . . . . 173
Upasana . . . . . 175
Aparoksha (God Vision) . . . . . 178
Moksha-Release . . . . . 183

ಲೋಕಗುರು ಶ್ರೀ ಆನಂದತೀರ್ಥಭಗವತ್ಪಾದರು.
ವಾದಿರಾಜರಿಂದಲೆ ಪ್ರತಿಷ್ಠಿತರಾದ ಗುಪ್ಪಗುರು ಈ ಪ್ರತಿಮೆಯಲ್ಲಿ ಹೇಗೆ ಹಾಗೆ
ಪರ್ಯಾಯ ಶ್ರೀಪಾದರಲ್ಲಿ ಸನ್ನಿಹಿತರಾಗಿ ತಾನು ಹಾಕಿಕೊಟ್ಟ ಪರಂಪರೆಯನ್ನು
ತಾನೆ ಮಾಡಿಸಿಕೊಳ್ಳುತ್ತಾರೆ.

## SRI MADHVA'S PARENTS AND BIRTH

The country lying to the west of the Western Ghauts from beyond Bombay to Cape Comorin comprised the ancient Kingdoms of Konkana, Canara, and Kerala. Canarra consisted of the modern North Canara and South Canara.

South Canara is the district with which we are most concerned as the native land of Sriman Madhva Muni. In this district, the taluq of Udupi is, for the same reason, a holy region for every person professing the Madhva faith.

The Chandragiri river that runs between Bekal and Kasaragod in South Kanara, was the southern boundary of the ancient Tuluva Kingdom. It is a magnificent stream in the rainy season.

Eight miles north of Kasaragod is the ancient town of Kumbla, now a Railway Station, situated close to the sea on a peninsula. It was a place of great importance at this time, though it is now much decayed. It was the Head Quarters of a Chieftain whose descendants are now in receipt of a small Government pension under the titular name of "Kumbla Rajahs". Udupi and Mangalore were probably under the immediate rule of this Chieftain, Mangalore being only about 22 miles north of Kumbla.

At the time of our history, one Jayasimha was the Kumbla Ruler. He came into contact with Sri Madhva in the latter part of the Guru's life and was evidently a great admirer of the Teacher.

The Brahmin communities of the West Coast are generally classed as Konkans, Saraswats, and Shivalli sects. The Shivallies are Tulu-speaking Brahmins, and it is with these that we are most concerned, in the present narrative.

Shivalli is an alias for Udupi otherwise known as Rajata Peetapuram. These names are derived from the deities of the two ancient temples in this town. The temples of Chandra Mouleeswara and Ananteswara both face the east, one being the front of the other. These were the most prominent features of old Udupi, before Sri Krishna's temple came into existence in Sri Madhva's time.

It is a matter for conjecture, whether the Shivalli Brahmins of the period prior to Sri Madhva's avatar, were Sivites pure and simple, or belonged to the subdivision of Brahmins known as the followers of the Bhagavata Sampradayam. It is very likely that a large section belonged to this class.

The only compromise that took place in pre Madhva-days between the Sivite and the Vishnavite was the reform of Bhagavata Sampradaya. These adopted some Vaishnava ideas in ceremonial observances and paid a special regard to Ekadasi.

The parents of Sri Madhva probably belonged to this sect of Brahmins. Madhyageha the father of Sri

Madhva, was a pious Brahmin, who had scrupulously learnt all that the fashionable orthodox literature of the day had taught him. He had studied the Vedas and Vedangas with care, and assiduously swallowed all the philosophy that a liberal scholarship was bound to devour.

The true name of Madhyageha Bhatta remains unknown. The meaning of this word conveys the idea that he was the occupier of a central house in the village. "Nadillaya" is the Tuluva designation. This Pandit was evidently named and referred to, with respect to the situation of his house. The veneration in which he was universally held, caused people to call him by a roundabout designation out of respect.

This Brahmin was not a mendicant Vaidic, as might be supposed. He owned some lands which were tilled for him by tenants, kept bullocks and cows in his stall, and had enough to live upon as a respectable villager. But his means did not keep him always above want. He was occasionly led into embarrassments that compelled him to incur monetary liabilities.

Added to these petty troubles, poor Madhyageha had had to encounter some serious calamities. He had had two sons born, and both of them had died as infants. He had only a girl left. The strong conviction that salvation was out of the question without a son to perpetuate the lineage, born down upon him like a night-mare, so much so, that he felt life to be an utter void, without male issue. From his village (Pajakakshetra) to Udipi, it was a walk of some hours, but he regularly repaired to the latter place to worship in the great temple of Ananteswara and pray for the blessing of a son. He prayed to

the deity, day after day, or twelve long years, praying for an esteemed son endowed with divine qualities. He longed for a son as eminent as Parasurama, the founder of the Kshetras of the West Coast, and capable of commanding the respect of Gods and men. A merciful Providence listened to his earnest prayers and said "Amen". On a grand occasion when people had assembled in large numbers at the temple and were engaged in celebrating a festival, it being the half-yearly change of Solar equinox, a great announcement was made by a devotee This man got to the top of the tall flag-staff pillar in front of the temple, and predicted, as one possessed, that by the grace of Ananteswara, Vayu would appear as an Avatar, ere long, amidst them, for purifying religion.

This was indeed gratifying news. To Madhyageha, who understood the message as a reply to his ardent prayers, the announcement was particularly gratifying. To all good people and true, the news was an assurance of better times about to come. For, as already seated, there was evidently unrest everywhere, a general feeling of vacuity in respect of God. The times seemed to demand with an insistance that compelled attention, with an earnestness that the Gods themselves could not ignore, that a Hero should be born, a hero capable of storming the old forts and citadels, and giving good men and true, peace and solace by a bloodless Reformation.

Sriman Madhva Vijaya says that the Gods themselves appealed to Vishnu, who thereupon ordered his Bhakta, Vayu, to go down as an avatar and accomplish the sacred mission.

Mysterious indeed are the ways of Providence in

choosing the instruments of his great purpose. Of all the learned men, why he chose Madhyageha Bhatta, and of all the places in the world, why he choose Pajakakshetra, it is not perhaps given to mortal reason to discover. In choosing places and persons for His or their avatar, God and Devas show no partiality towards titled nobility and cities of palaces, and no bias against poverty and hamlets. They very often choose the poor and the humble, and love to dwell amongst them in the huts of a petty village.

To resume the thread of the narrative, Madhyageha had every reason to congratulate himself upon his good fortune, when the prospect of a son being born to him, became evident. He looked back upon the twelve long years he had spent in penance and prayer, and shed tears of gratitude that the boon was, after all, well-nigh within reach. Once, he had looked upon himself as a singularly unfortunate person by reason of the domestic bereavements he had had to suffer. He had changed his residence from Udupi to Pajakakshetra, probably for this reason, among others. Ill-luck seemed to be deserting him now, and he felt that he had reason to consider himself quite a happy man.

Pajakakshetra was a holy place. The vicinity of the hill known as Vimanagiri lent this village a great importance. On this hill, is situated the ancient temple dedicated to Goddess Durga. This temple is traced to Parasurama himself. Pooja is conducted on a grand scale in this pagoda. Festivals are celebrated on a costly style. Pajakakshetra situated at the foot of the hill, would naturally have been the resort of a floating populatiou drawn from every quarter, to witness the Car festival and other celebrations of the ancient Devasom.

Besides the Durga temple, the four Theerthas of Parasurama, known as Parasu Theertha, Dhanus Theertha, Gada Theertha and Bana Theertha, are in the vicinity of this village, within the radius of a mile or two. These are ponds of sanctity largely resorted to by pilgrims.

Thus, the Vimanagiri which stands against the sky as a treeless rock, looking, as its name imports, like a huge inverted canopy whose concave vault is hidden from view, was, by itself, a picturesque attraction. The Durga temple perched on the top, was another. To crown all, there were the holy Theerthas round the hill These features of attraction were sufficient to conjure up a Brahmin settlement in the neighbourhood.

In this hamlet of Pajakakshetra, Sri Madhva was born on the Vijaya Desami Day of a Vilambi year.

## CHILD HOOD

It is a sport of the Gods that when they choose to be born among men, they behave like men, not forgetting or omitting to display even the faults and foibles of humanity, at times. Sri Madhva was no exception to this rule of the Gods. He appeared as a human infant, wept aloud, hungered for milk, and mimicked all the frolicks of new-born babies.

After the usual period of ten days during which the confinement room was strictly private, the ceremony of name-giving was celebrated with considerable *eclat*, the child being named 'Vasudeva'. It is not improbable that one of the names of Sri Krishna was advisedly chosen.

Hindus dote on Sri Krishna with peculiar fondness, and love to call a pet child by that beloved name. To parents who have longed ardenly for issue, and attained their wish at last, Sri Krishna is a name of peculiar endearment, for in that word, is condensed a whole volume of tenderness.

Madhyageha and his wife never felt themselves sufficiently thankful to Ananteswara for the priceless treasure they had obtained. They deemed it one of their very first duties to take the baby to the temple and pay respects to the deity. They brooked not a moment's delay beyond what was absolutely necessary for the health of the mother.

As soon as the mother was fit, no time was lost in arranging a trip to Udupi for the purpose. A large party of friends and relations accompanied Madhyageha on this occasion. The temple was reached, and the offerings of Pooja were duly submitted. When the party started from Udupi on the return journey, it was evidenty late in the evening.

Though the distance to Pajakakshetra is not great, according to modern notions, the way lies through a trackless jungle. For miles around, there is no cart-track even now. The travellers therefore had to perform the journey on foot, right through. The difficulties of a nocturnal walk through the winding ups and downs of a rugged forest, were materially added to, by the terrors of superstition.

When the men, women, and children were passing through the thickets of a certain spot, it was the unearthly hour of midnight. It is said that an evil spirit haunting

the woods obstructed their progress. It announced through the lips of one 'possessed', that they had incurred a great risk by attempting to pass through such a jungle at such a belated hour, and that if the child were not what he was *viz.*, a divine *Avatar*, it (the demon), would have made short work of the baby. The incident caused every one to shiver with fright. They blamed themselves for their temerity in incurring such a risk. But there was a silver lining to the clouds. The demon was evidently afraid of the child. It said that 'Vasudeva' was no ordinary mortal. Hence their darling was incapable of being hurt. This was indeed joyful news. The party hastened their steps and reached their village in safety, full of thankfulness to God for the narrow escape they had had from a great danger.

Time wore on. Vasudeva grew, day by day, a veritable picture of glowing health and cheer. The ailments that so often render babyhood miserable, were quite unkown in his case. The extraordinary good looks of the little boy gave early promise of the charming man that was going to be. Learned men saw in the child, glimpses of all the thirty-two attributes that the sacred books speak of as making up the perfection of the human form. There was on the curly forehead, a charm that was destined, in the fullness of years, to grow into a personal magnetism which was simply irresistible. Every day gave proofs of an intellectual precocity that was quite marvellous. People clapped their hands, and exclaimed in surprise that they had seen children enough, but none like this precocious darling.

The unusual health and strength of Vasudeva is illustrated by an incident that occurred when he was not

more than a year old. One day, his mother had to leave him at home and go somewhere to attend to an urgent duty. She left Vasudeva in charge of his elder sister, with strict injuctions to look after him with the utmost attention and care. As soon as the fond mother turned her back on him, and was beyond earshot, he began to cry. The girl tried her best to soothe him, in vain. He set up such a big howl that all her efforts proved of no avail. Finding that there was no possibility of making him calm down, she took him to a quantity of boiled horsegram, and allowed him to eat it. Vasudeva took to it with a greedy appetite and refused to desist until the whole quantity was exhausted. It was far larger in quantity than a bullock could digest. But he was not happy till he had consumed every grain of the heap, and stopped howling only after the hearty repast was fully over.

Shortly after this extraordinary dinner, the mother returned home and learned what had happened. Her dismay could be better imagined than described. She rebuked the girl for her folly, accused herself of neglect, and ended by fretting and foaming beyond measure. But Vasudeva was quite cheerful, and there was nothing at all the matter with him. He kept playing about as if nothing had happened. One day passed after another, and yet no signs of the apprehended indigestion appeared at all.

Another incident, equally remarkable, is related of Vasudeva, as having occurred about the same time. It furnishes a demonstration of the great pluck and daring that formed a marked feature in the later life of the Master. One day, the boy suddenly disappeared from

home. Nobody had noticed him and none could trace him out. The parents were naturally distracted, and went about searching. The villagers joined in the search, and looked for him in every direction. Their quest was fruitless for hours. At last, they met the child coming along merrily, hanging from the tail of an intractable bull. On his countenance, there was no fear and no fatigue. The truth was, he had set out with the bull in the morning, by holding to its tail, and had held on thus all day long in the course of its wild peregrinations.

When the searching party came upon this novel scene, a ferocious bull with a puny boy suspended to the tail, their first thought was one of concern and alarm. But a closer view dispelled anxiety, as Vasudeva was beaming with smiles, and was evidently enjoying the fun. They caught hold of him, hugged him to their bosoms, and brought him home recounting his exploit, on the way, to the villagers.

At this time, Vasudeva was moving about freely on hands and knees. In due course, he picked up walking. It was then hard to control him in his activities and wanderings. An open country lay before him with the hill and the temple on the top, and virgin forest everywhere. Vasudeva had unbounded energy and vigour, which he availed himself of, for restless activity. Not that he gave trouble to anybody or did mischief by indulging in harmful pranks. He was always roaming about, ever active and genial, and full of animal spirits.

By his own observation, and by perpetual enquiring which included a close cross examination such as precocious children alone are capable of, he seemed to be

making wonderful progress in 'nature study', having his wits keenly alive to note every phenomenon and study every incident that he came in contact with. While thus behaving, and getting on like a human mortal, and showing himself a prodigy at times, Vasudeva started the village, one day by a miracle as if intended to remind the people who he was. The picture overleaf gives a rough idea of this episode.

It has already been mentioned that Madhyageha Bhatta suffered occasional embarrassments from want of money. On one of these occasions, a persistent creditor came to his house and sat 'Dharna' at his door. It was a common practice in India for creditors to sit at the door of the debtor, and refuse to move until the debt was repaid. The creditor would take no food or drink, nor would he allow the debtor to do so or go about his business. With the Sowcar thus fasting at the door, it was out of the question for the debtor to take his food and be merry. No Hindu is capable of such a flagrant violation of hospitality. Hence, compelled by the creditor and compelled by the laws of hospitality ingrained in his nature, the debtor would promptly repay, by resorting to some desperate resource.

Madhyageha happened to be entangled in a difficulty of this kind. His Sowcar was a great dunner. It was the hour for his ablutions and dinner, but the 'Dharna' pressed on him and he could not escape from his creditor. He could think of no resources immediately available to get him out of the scrape. When he was thus in a fix and racking his brain for a solution of the difficulty, Vasudeva came bounding up to him in blissful ignorance and innocence, and asked him (Madhyageha) to go in for

dinner as it was late already. Madhyageha evaded the child by some pretext or other, but the intelligent Vasudeva was not to be brushed aside so lightly. He pressed his father again and again, until at last the latter had to address the child, saying, "Dear. I owe money to this creditor as the price of a bullock bought of him, and he insists on immediate payment; you better go and have your meals. I shall take my food latter on, after he is satisfied".

Vasudeva left his father, realising the situation, and promptly made up his mind how to act. He went round the house and beckoned to the Sowcar to go with him. The Sowcar did so. Whoever set eyes on Vasudeva's face was powerless to resist his magnetism. They went to a shaded place beyond the tank now known as Vesudeva Theertha, and stood under a big tree. Vasudeva picked up in the hollow of both hands joined together, a quantity of tamarind seeds, and poured them into the Sowcar's hands. At first, the Sowcar probably took it as fun, and was not disinclined to have a little sport with the radiant boy. To his unutterable surprise, he observed that the seeds had turned out to be coins amounting to a full discharge of the dues. He received the payment, delighted beyond measure. Vasudeva quickly left the scene, and ran home unseen by his father. The Sowcar returned to Madhyageha and told him that he was free, because the boy had repaid the debt in full.

The news of this event evidently created a profound impression at the time. The exact spot where it occured, is, even now, pointed out to Pilgrims with reverence.

For a clear understanding of the episode related below, it is necessary to explain, a little, the geography of the villages adjoining Udupi. From the sea-shore to Udupi is a distance roughly of about three miles from west to east. Within a mile from Udupi, there is a village known as Bannanje or Thalekude, with a Siva temple adjoining the modern public road. As we proceed to the west, to a distance of a mile or so, we reach the village of Kodavooru, where there is an ancient and somewhat imposing Devasom dedicated to Sankara-Narayana. The popular name of this deity is Kanangi or Kanana Devata, God of the Forest. Very probably, the surrounding country was a dense forest in the old days, and the deity of the temple, was the presiding God of the forest. There is now a pretty settlement of Brahmins forming an Agraharam with two rows of neat houses separated by a broad street leading to the big gate-way of the temple.

Just to the east of the Kanana Devata, a narrow road runs to the north, parallel to the Coondapoor-road already mentioned. Of the villages reached by this path, I may mention Nidiyooru situated about five or six miles north of Udupi. Neyampalli is another village in the neighbourhood, about three miles from Udupi, on the Coondapoor road.

Madhyageha's wife, (Vedavati) had her parents' house very probably in Neyampalli or Nidiyooru. She certainly had relations in both. The occasions for visiting her relations in these two villages, seem to have been frequent, as is usual in village life. For, villagers, as a rule, set special store by a punctilious observance of

social duties, and seldom tolerate a breach, without sufficient cause. In Nidiyooru, a great festivity took place once, for which Madhyageha and his wife had been invited. They attended the festivity with their children including, of course, boy Vasudeva. He was probably about three years old, at this time, well able to walk.

When the festivity was in progress, there was great bustle, and considerable confusion, as the result of numerous guests having arrived, and everybody being busy unpacking and settling down in some accomodation hastily provided. There was, of course, endless receiving and greeting, going on between friends and relations that met presumably after separations of longer or shorter duration. When Madhyageha and his wife were thus engaged, Vasudeva had been probably entrusted to his elder sister or had been neglected altogether. Taking advantage of the prevailing confusion, he slipped unnoticed from the festive house, and took the narrow road leading southwards to Kanana Devata in Kodavooru. He had to walk a mile or two, but he did not mind. Arriving at this temple, he boldly entered the shrine as well as the sanctum sanctorum, and offered worship to Vishnu. After staying sometime in this pagoda, he started from there, and proceeded towards Udupi, instead of retracing his steps homeward. On his way to Udupi, he stopped at the temple of Bannanje, and worshipped Hari, the indweller of the Lingam therein. This over, he marched dauntlessly onward to the 'Chandra Mouliswara' temple of Udipi, and thence to that of Ananteswara.

Meanwhile, the festivity having engaged all the attention of Madhyageha and his wife, for a time, they

did not discover the absence of Vasudeva. Suddenly they bethought themselves of the missing boy, and began to search for him. They heartily cursed themselves for their holly in having neglected him, but no amount of worry and vexation was of any avail, under the circumstances. The guests that had gathered, and all the other people interested in Madhyageha, were apprised of what had occurred. Every one felt it is a personal loss, inasmuchas Vasudeva was a general favourite. The news passed from mouth to mouth, that the glorious boy of Pajakakshetra was missing. The proceedings of the feast were suspended, and the people searched for Vasudeva in every direction.

After a long search, one of the parties came upon the urchin just emerging from the temple of Ananteswara in Udupi. He had performed what was almost a miracle for his age. They caught hold of the little vagabond and questioned him. There he stood, radiant and cheerful, his face beaming with happiness and sunny with rippling smiles. They asked him "Darling. You are so young. Who escorted you on this perilous journey?" The reply given was characteristic. He responded gloriously in a joyous vein. "Why, Sankara-Narayana escorted me to Bannanje. Sri Hari of that temple guided my steps to the east temple of Udupi yonder and that deity brought me hither. I travelled not alone and unescorted." The earnestness with which the boy spoke, conveyed the assurance, that an Invisible Providence had taken shape and led the child from place to place. "Who knows", the men would have exclaimed, "but that it may be true!" The boy did not look as if he had lost the way or suffered any difficulty or trouble in his rambles. He felt happy

as if his father or mother had walked him quietly, holding his fingers. When the question was put to him, the reply came with readiness. On his part, there was no consciousness of having done wrong. He looked as if he had behaved in the most natural manner, and had innocently followed the steps of an elderly guide.

The men were at their wits' end to realise what had happened in fact. Some of them indulged in fantastic conjectures. Others pondered over the words of the boy and tried to fathom their true significance. Every one put his own interpretation, in accordance with his own ideas of, and beliefs in, supernatural happenings.

Vasudeva was soon resorted to his parents, and the suspended animation of the festivity gave room for redoubled joy.

In this state of unalloyed bliss, time passed without anybody noticing its flight. No incident occured for a time worthy of note. Day by day, Vasudeva prozed by his remarkable intelligence, that he was qualified to begin literary studies, earlier than other children of avercge capacity. Madhyageha perceived the force of hi claim and fixed an early day for initianing Vasudeva into the mysteries of the alphabet.

When the day arrived, Madhyageha's house was the scene of considerable bustle, owing to the festivity marking the occasion. Presumably, the inevitable gathering of kith and kin flocked to his house to see the urchin introduced into the world of the literate. In well-to-do society, Aksharabhyasam, i. e., commencement of education, is a gala occasion, in which presents are made to

the boy, and social amenities exchanged. When the assembly had gathered in Madhyageha's house according to etiquette, mantras were recited and ceremonies were performed, after which, Vasudeva clad in becoming attire after a bath, received his first lesson of the Sanskrit alphabet.

The extent to which Vasudeva mastered and assimilated his father's lessons soon came to be tested by an incident at Nayampalli. It happened that Vasudeva and his mother paid a visit to a relation in this village on occasion of a marriage. Madhyageha had stayed behind in Pajakakshetra. At Nayampalli, a learned man whose name was Siva and family-designation Madikullaya, (Dhoutapatodbhava) used to read and interpret Puranic passages to a large audience. It chanced that Vasudeva attended the Puranic exposition, probably along with his mother. When the difficult passage was being elucidated, Siva committed a mistake. Vasudeva promptly threw in a word to correct him, to the astonishment of the assembly. He had spotted the error, and made the correction, before any elderly person had noticed the mistake. The boy's words were sensible, his explanation was lucid and illuninating, and his bearing dignified and noble. Every eye was turned towards him, and most eyes were suffused with tears of tenderness. When the party broke up and he left the place, he was the observed of all observers. This was an incident resembling a miniature edition of those dialectical triumphs that were soon to become the distinguishing feature of his great future.

Another incident of the same charactor is reported to have occured in Pajakakshetra itself. This time, it

was Madhyageha himself, that sat explaining a Purana to a large gathering. Vasudeva sat listening with attention, carefully following the thread of the discourse. In the course of the exposition, it happened that Madhyageha passed over the word "Lickucha" that occured in the context, and failed to explain its meaning. Vasudeva quietly and respctfully drew his father's attention to the omission, and gave out the appropriate exposition himself. The behaviour of Vasudeva was striking in this instance. There was no trace or tinge of egotism or boast, either in his tone or his demeanour. His manner was so charmingly respectfull, that his interuption was greatly appreciated and applauded, instead of being resented. The people in the assambly were surprised and deligeted to see that tiny Vasudeva had picked up so much of Sanskrit as to subject the discourses of eminent Pandits to a critical scrutiny.

Most Brahmana boys have their Upanayana in the eighth year of their age. It is not orthodox to cross this limit. Having regard to Vasudeva's special qualifications, Madhyageha was too impatient to wait so long. Vasudeva was barely five years old when an auspicious day was fixed for the purpose. The investiture with the triple cord, took place with considerable solemnity, as well as the great initiation. The boy was taught the sacred OM and Gayatri- the mantram of mantrams regarded as the essence of the Vedas.

Thus Vasudeva was ushered very early into the new phase of life, for which divinity itself had marked him out. In this instance at least, it was not an empty farce of the Purohit mumbling a jargon, and the boy together with his parents passing mechanically through a dumb-

show of gestures to the bidding of the priest. Madhyageha was a learned man, and his boy was a genius. They both earnestly followed the details of the ritual in its exoteric and esoteric sense, and realised, in a full measure, the allegorical import of every observance connected with Sandhyavandana and Agnihotra.

Those who have visited Pajakakshetra know that on the way leading from Madhyageha's house to the Durga temple on the hill-top, an enclosure of rough stones is drawn attention to, as the spot where our hero killed a gigantic serpent. It is believed that the Asura known as Maniman in Mahabharata, dwelt in the woods as a mighty snake. Soon after the Upanayana, Vasudeva encountered this ferocious reptile in the course of his rambles. He had not strayed away far from home, when the serpent that had been dwelling in the thickets and bushes of the hill-slope pounced upon him with fury, and attacked him with his poisoned fangs. The onslaught was both quick and fierce. But Vasudeva was equal to the emergency. Cool and courageous, he received the attack with perfect composure, and crushed the serpent's hood with his powerful toe.

That the memory of the incident is still green, and that spot is still preserved sacred with a rude enclosure, are fair proofs of an unusual occurrence. Living in the midst of hills and dales, and moving constantly among serpants and wild animals, it is very unlikely that the villagers accustomed to forest life, would have gone into hysterics over a mere trifle.

This day, Vasudeva did not return home in the usual time, having been detained at the Manimantha-

spot by one cause after another, including, probably, among others, the pressing inquisitiveness of the gathering crowd. His mother had been expecting him for some time, and felt anxious at his prolonged absence. Evidently, she had not heard the news. Her maternal instinct scented mishap and made her restless. In a fit of unrest, she called to Vasudeva loudly by his name, in the hope that he might be in the neighbourhood, and turn up in response. And sure enough he did, in a twinkle. In order to effect his purpose, they say that Vasudeva took a 'long jump' from where he was to the front of his house, and presented himself before his mother. This again was a feat that Hanuman alone could havc accomplished. He began the day's proceedings by performing a feat of Bheemasena, by crushing a great Rakshasa with easy non-chalance. He ended the miracle by a wonderful jump. It is said, that the rocky ground on which he set his feet thus with great velocity and force, beeame indented by his footprints. Over this mnnument, now stands a temple to signalise the event.

Judged as a ccmmon boy whose initiation as a Dwija had taken place, Vasudeva was bound to be sent to school. So he was packed off to a village school close by. The school master took charge of Vasudeva's education from this period up to the time when Vasudeva turned his thought to renunciaticn. Sriman Madhva Vijaya does not say for how many years Vasudeva underwent the *status pupillari*. We are left to conjecture the duration, as best we may. It could not have been a very short period, for, the course of study embraced, besides Poetic literature, the Nyaya and Vedangas, in their most

comprehensive purview. The schoolmaster was of Poogavana (Thotamthillaya in the Vernacular) descent. He was a learned Brahman whose knowledge of the Upanishads was of no mean order. He was a fairly popular teacher as may be gathered from the circumstances that his classes were numerously attended. One of the pupils in this school, was the school-master's son himself, with whom Vasudeva contracted a lasting friendship that seems to have continued throughout his life.

Vasudeva's career as a student at this period of life, was marked by no event worthy of special note. He was very quick in mastering what he was taught, so quick that his grasp puzzled his master and led him to believe that he did not pay sufficient attention to his lessons. At first sight, it looked as if Vasudeva spent more time on field games and sports than on study. His strength and agility were matchless. There was not a single exercise or play in which he did not show himself head-and-shoulders above his peers. His grip, if he choose to hold anybody in his hands, was an iron vice out of which there was no escape or release, unless he chose to give up or slacken his hold. No boulder of rock was too heavy for him. In short, he showed a Bheema's strength and courage in his sports, and people called him by that name as specially appropriate to his strength and prowess. The schoolmaster wished to ascertain if the lad, who was such a personification of health and strength, was not really neglecting his studies in favour of out-door games. He called him one day and rebuked him for his inattention. Vasudeva replied that he knew his lessons thoroughly, and deserved no rebuke. On being subjected to the test, he repeated the Veda in question, with Jata-

Pada, Krama, and all, with a degree of accuracy that struck the teacher mute with admiration. It was a marvellous feat of memory. The teacher was quite satisfied with the lad's attainments.

During this period of study, Vasudeva laid his teacher under special obligations to him by a certain incident. The Guru's son, his school-mate, suffered severely from a congenital headache. Those who have suffered, can alone realise the full extent of the misery caused by this terrible complaint. Vasudeva could not bear to his dear friend suffer the writhing agony. He called him aside one day and blew into his years a strong puff of his divine breath. This cured him instantly and the cure was perfect. It is a secret, what more was effected by this puff of important wind. Those in the know say that its effect was not confined to the physical plane alone, but extended farther beyond. It is said that the patient thus treated, was enabled by Vasudeva to obtain a glimpse of his past births and conditions.

When the studies were approaching completion, and it was almost time for Vasudeva to leave the school, the great Upanishad of Aitareya was begun. This is a work of which Vasudeva was particularly fond. His great partiality for this Upanishad continued throughout his life, as the sequel will show. When the teacher began an exposition of this work on the old beaten lines, Vasudeva took him apart and expounded the sacred verses to him, impressively, in his own way, in strict accordance with well-known canons of interpretation, basing his views upon accepted works of authority. The teacher was convinced, with the result, that a genuine

Bhakti for Govinda was implanted in his heart. Here was a fit reward for the Guru's labours, a meet Guru-Dakshina for the long course of instruction that he had given to this and other pupils. It was his good fortune, that he stumbled once in a way on such a gem of a pupil, and his reward was a priceless Bhakti which ensured eternal salvation. With tears of joy and gratitude, the guru dismissed Vasudeva, invoking God's choicest blessings on his head. While bidding him good bye, he charged him with the great mission of instructing the world in the paths of devotional worship, and creating among good people, a school of true Bhakti towards the Lord Sri Krishna.

Vasudeva set out in search of a Guru who could initiate him into the ascetie brotherhood. He had not far to seek, before he found one at Udupi, in the person of Sanyasin Achuta Preksha *alias* Purushothama Theertha. Much is not known about the antecedents of this ascetic before Vasudeva was thrown into his company. The head-quarters of this ascetic was the mutt of Bandarkare which is a few miles north of Udupi. Bandarkare-Mutt is still in a flourishing state, the succession having devolved from Achuta Preksha to Satya Theertha and from him down to the representative of to-day in an unbroken line. The mutt of Bheemanakatte Swami or swamies is also a chip of this block.

Vasudeva bent his steps to Achuta Preksha who was camping in the Udupi temple. He was at once accepted as a secular novice to undergo a term of probation preliminary to enrolment in the sacred order. Achuta Preksha had a sort of presentiment that God would

confer a boon upon him in the shape of an eminent disciple. To this effect, it is said, there had been an inspired pronouncement through the lips of a worshipper in the temple. On meeting Vasudeva, the Gurn instictively felt a flutter and thought that he might be the chosen disciple.

Meanwhile, Madhyageha was alarmed at the continued absence of his son and started with a heavy heart to find him out. He came to Udupi and found him in Achuta Preksha's mutt. On discovering the lad's intentions. the poor father was almost heartbroken. He was not prepared to lose this gem of a son. He felt such a tightning at the heart that he lost balance of mind. He begged. implored, and entreated in vain. Cajolery, entreaty, and arguments, fell flat on Vasudeva who had made up his mind. Madhyageha was driven thus to desperation fell at his son's feet and begged him to change his mind. This was an unfortunate, ill-omened, move. Vasudeva retorted to him, saying, that this prostration spontaneously resorted to by one so senior in age, a position admissible only if the younger person was an ascetic, simply confirmed his resolve by being an ominous prediction of what was to be.

Madhyageha reeounted the occurences to his wife, and both felt a void which was impossible to fill. He tried to endure for a time, but this was impossible. He set out again to try another chance, and make one more desperate effort. In the meantime the Guru had left Udupi touring in the South. Vasudeva was with him in the circuit camp. Madhyageha followed in their wake and had to cross the Netravati river to overtake them. This river is about 38 miles to the south of Udupi and

runs south of Mangalore and quite near this town. He crossed the river, and found his son and the ascetic, in the village of Kayooru, having their lodgings in what was known as Kuthyadi Mutt. Very animated was the conversation that ensured between the unhappy father and the resolute son. Madhyageha became furious, at one stage, and threatened to put an end to himself, if his son should have his own way. The son tore up a cloth, put it on as a sanyasin's *koupina*, and challenged his father to carry out his threat. Temper cooled a bit on both sides. Vasudeva begged of his father not to stand in the way of a meritorious action. Madhyageha then appealed to the emotional impulses of the youth, and asked him how he had the heart to for sake his old parents, circumstanced, as they were, without any other filial support to rest upon. Vasudeva was evidently moved. He promised not to enter the sacred order until a younger brother was born. Even this did not satisfy the old man. Not seeing any other way out of the difficulty, he told his son that if his (Vasudeva's) mother agreed, he might please himself. Vasudeva agreed to this, and Madhyageha left for his village. Then followed a period of suspense with mingled feelings of grief and pleasure. Madhyageha watched the progress of events, when he learned that his wife would in due course present him with further issue. At last a son was born, who was to become the famous Vishnu Theertha of Subrahmanya, the founder of Sode Mutt.

On hearing this, Vasudeva paid a flying visit to his village Pajakakshetra to speak to his mother. He told her that he *must* have her permission to enter the holy order, and that if it was refused, she might be sure that

she could never look at his face again for he would disappear altogether and become lost to the world. This proved a home-thrust. The maternal love reconciled itself to the situation, arguing that it was better to have her son before her eyes, Sanyasin as he might be, than to lose him out of sight for ever. She therefore yielded with reluctance. Vasudeva had thus the permission of both parents to carry out his rosolution.

Having sought the Guru at Udupi, Vasudeva had attached himself to the Mutt and performed every kind of service to win his grace and benediction. When the Guru proceeded on his tours, Vasudeva accompanied his camp. He was patiently biding the time, when his mother, who was *enciente*, should tide over the crisis and bless him god-speed as mothers alone can do. At last, when the happy news of a younger brother unshered into the world removed all obstacles from his way, he approached the guru to terminate the probation and accept him within the pale of holy brotherhood.

It may be presumed that the Ananteswara temple put on a festive appearance on the auspicious day when Vasudeva made this entry. The eager crowd thronged at the entrance in order to occupy every inch of available space when a view could be obtained. There was a flutter and a general consciousness that this was a memorable occasion.

The young ascetic parted with his silken tresses, donned the reddish robes of the Sanyasin, and took up the knotted wand of the Order. But the bald head and the rude garments hardly diminished or affected the glorious lustre of his golden limbs and features. When

he went round the shrine, with his bowl and staff, entered the *sanctum* of Ananteswara, and prostrated before the idol of Narayana, there was not a single eye which was not full of tears, nor was there a single throat not choked by emotion. Achutapreksha felt it the proudest moment of his life when he placed his hands on the glorious Vasudeva and blessed him in his new name of POORNA PRAJNA. The good people of Udupi felt it the most solemn spectable they had ever witnessed, when they beheld the young ascetic pass through the function with touching earnestness of manner. On the whole, every one regarded this as an epoch-making event in the humble annals of Udupi.

Achutapreksha told Sri Madhva that they had better start with some Adwaita treatise. The pupil byed the Guru's behests with cheerfulness. The work known as Ishta Sidhi was chosen for instruction.

After preliminaries were gone through, the first verse was read, and Achutapreksha expatiated on its beauties and explained the express and implied import of the stanza. The pupil listened with attention to the very end. When the lecture was over, Poorna Prajna begged leave to make a few observations. He said that there were numerous flaws in the text and enumerated as many as 32 mistakes and fallacies. He proved that it was hardly worth wasting time over such a poor and faulty treatise as Ishta Sidhi.

After this, master and pupil were neither of them very enthusiastic over the progress of this particular study. Objections and difficulties cropped up at every step, and the course was seriously impeded by the inability of the teacher to meet them.

Whenever Poorna Prajna was not engaged with his Guru or with the routines of worship and meditation, he devoted his time to Srimad Bhagavata. Some disciples used to recite this Purana in pursuance of a time-honoured usage by which a Puranic recitation had become an indispensible item of a Sanyasin's daily engagements. Poorna Prajna used to sit amongst five or six readers and compare the various readings with care and scrutiny. Amidst the materials variations and divergencies, he used to pitch upon the correcting reading, and give excellent reasons for concluding that that alone was the author's version and no other. It looked as if intuition or previous knowledge guided his decision with unerring accuracy and without any exertion on his part. These critics subjected him to severe cross-examination. But he invariably stood the test and satisfied them that his conclusion was impregnable. The result was that those editions which had contained interpolations and manipulations so as to mangle the original, became purged of their errors, and the pristine purity of the original passages came to be restored.

Among the audience, it chanced that all were not equally convinced about the soundness of Poorna Prajna's conclusions. Conservatism sometimes regards youth itself as a crime. Some people shook their heads expressed their misgivings, by saying that the young ascetic was far from competent to sit in judgment over the time-honoured manuscripts. They refused to assume or presume that he did in fact possess a mastery of the work. Poorna Prajna was prepared for any test. One of the audience asked him to repeat the prose passages of the 5th Skandha

of the great work. This was evidently considered a crucial test to find out the depth of his knowledge.

Without a moment's delay or hesitation, Poorna-Prajna reeled off passage after pasage of the chapter in question with perfect accuracy. Nor did he desist until eager listeners begged his pardon and expressed perfect satisfaction.

The puzzle that everybody tried to solve was, how the prodigy of a boy had time or scope to master all that he seemed to know. He seemed to be familiar with logic, with grammar, with Vedas, and with Bhagavata. to solve the riddle by their own guess, they asked him point-blank, how he had managed to ecquire so much profieiency within so short a span of life. The reply was promptly given that the acquisition hade been made ln previous births.

## OTHER DIALECTICAL TRIUMPHS

The protestantism inagurated by Sri Madhva was a bloodless reformation. It has no tales of bloodshed to recount, no martyrdom committed to the flames, and no rebellions against law and order, to describe. The triumps are purely achievements of pease. For centuries, it has been an important factor in the domain of thought, shaping, fashioning, and controlling the trend of civilization, but its claims were never proclaimed by the blatant advertisement of sensational episodes.

Meanwhile, Sri Madhva went on addressing large audiences day afterday. Everyday, some new passages wery interpreted, some new topic was discussed, some

dogma of old was challenged, and same new light was thrown over an old problem. The hours spent with him were hours of illumination. Everyone rejoiced to hear these daily lectures.

In the course of these discourses, the ability and the influence of Poornaprajna became more and more manifest. Achuta Preksha noted with pride the morning splendour of the rising sun, and formed within his own mind an estimate of what its noon-day glory would prove to be. He therefore felt that it was no longer necessary to keep this disciple in leading strings, and he resolved to put him in charge of a semi independent establishment as the Yuva Raj or heir-apparent of the pontifical throne.

Preparations appropriate for this installation were made, so as to celebrate the function in a befitting style. The admiring populace were naturally enthusiastic over the matter, for, they took such a fancy to Pooraprajna and were proud of him. They rejoiced to participate in any function meant for his honour.

On the appointed day, Achuta Preksha conducted the customary ceremonies and anointed the hero with pourings of holy water from shells of conch. He invoked blessings on Poornaprajna, and bestowed on him the designation of "Ananda Theertha," in virtue of his new position.

Ananda Theertha! What a significant name! "Ananda" is bliss and 'Theertha' denotes scriptures. The expression compliments the Master as the maker or exponent of blissful scriptures. The etymology of the word conveys several more ideas which it is needless here to dilate upon.

From this time forward, polemical contests with eminent scholars of the day began to occur at frequent intervals. While ordinary people flocked to his Mutt like bees to a honey-comb to drink deep of his honeyed utterances, Pandits with high pretensions to learning became restlessly jealous to hear of his fame. They could not bear to hear of a new star of greater magnitude and lustre than themselves, appearing in the galaxy of letters. They therefore journeyed to Udupi in numbers to obtain a first-hand acquittance with the new celebrity.

Achuta Preksha held an important position among the brotherhood of Sadhoos. He kept an open door of hospitality to visitors in general and to scholarly guests in particular. It chanced that a Sanyasi friend of his was his guest at Udupi with a large number of camp followers including some respectable Pandits. These learned men used to engage Sri Madhva in friendly parleys on miscellaneous topics. They were skilful logicians and prided themselves a bit on their special knowledge. On one of these occasions, the discussion became warm and animated. The point was whether "Inference" was entitled to value as an independent source of knowledge. Perception, Inference, and Testimony, are usually regarded as the main sources of human knowledge. We act on a belief in the veracity of our senses. We act likewise on the testimony of reliable persons. In the same manner, we use the reasoning faculty and draw Inferences from proper grounds. Sri Madhva maintained that this source of human knowledge was far inferior in value to perception and Testimony. This position was stoutly opposed by his brethern.

Sri Madhva argued that if "Inference" did not rest on Perception or Testimony as its basis in the last resort,

most, extravagant deductions and inductions may be drawn from any given data. His opponents, being masters and admirers of Haituk schools, challenged the soundness of this proposition.

It was fett that Sri Madva's demonstration was convincing, though position was at the outset deemed somewhat startling. The skill and facility with which he handled the technicalities of Anumana, was the subject of universal applauce. He had shown himself perfectly at ease amidst a bewildering babel of propositions, middle terms, and deductions. His opponents had prided themselves on their scholarship in this branch of study as a speciality. The assembly were completely disabused of this illusion. At the end of the proceedings, they felicitated him on his powers of reasoning and voted that he was verily a prodigious "*Anumana Theertha.*"

South Canara was a great strong-hold of Jainism at least, if not of Buddhism too. Tuluva country is said to resemble Nepal to a large extent in respect to the design and pattern of the Betoos, Basties and Stambas, abounding in both countries. There were Budhist Pandits of considerable reputation who could expound and defend the doctrines and practices of Budhism, and hold their own against Brahminical attacks. In this district, and many other parts of India, Buddhism survived as a living faith, as it does even now, not withstanding the supposed overthrow of the system by the Brahminical ascendency led by Sri Sankara and Sri Ramanuja. Sri Madhva rubbed shoulders with many an adversary of this persuasion. During the period under review, one such Budhist of reputed leadership, Buddhi Sagara by name,

came to Achuta Preksha's Mutt, accompanied by Vadi Simha renowned as a Tarkika Scholar. Sri Madhva was then in a different Mutt of his own, away from Udupi. These people came avowedly to engage him in a philosophical contest and defeat him if possible. Achuta Preksha sent for Srimad Ananda Theertha, who promptly answered the summons. Then ensued a most animated contest. A large concourse of people thronged to listen, and eminent umpires took part in the debate to decide the issue. Vadi Simha was the first to lead the attack. In a long peroration, he summed up as many as eighteen alternative positions of attack, to destroy Sri Madhva's possible positions. But Sri Madhva was quite equal to the occasion. His dignified mien and dauntless bearing produced a thrill of awe, and silence. Vadi Simha could proceed no longer, as he was unable to meet the points raised in reply. Buddhi Sagara next took up the gauntlet, but fared no better than his predecessor. Being greatly discomfited at the result, these two Pandits pleaded for an adjournment of the debate. Sri Madhva forced them to acknowledge that they were worsted for the time. They did so, and the meeting dispersed for the day, to meet again on the morrow. Next day, people assembled again to enjoy the continuation of the intellectual wrestle. But lo and behold, Vadi Simha and Buddhi Sagara had both decamped overnight. Thus ended a highly sensational episode early in the career of our great Acharya. The sensation thus created among the thoughtful men gave a further shake to the foundations of old beliefs. Men came to think that they were no longer to accept doctrines and usages entirely on trust because they bore the sanction of age on their brow. Men felt the vibration of a new life in the atmosphere breathed by Sri Madhva.

They felt that his presence filled it with a new ozone which inspired spiritual health and strength. Doubts, partial unbeliefs, vague longings, followed by a general unrest and a spirit of inquiry, were brewing commotion, and served as sure premonitions of an impending charge. Sri Madhva was felt to be the source of the new spirit, the fountain of new currents of thought, whose energy was destined to vivify society and kindle a new light in Brahmin homes brighter than electric tongues of flame to guide men's erring steps in the Forward Path of salvation. Thus, the foundation was laid and the materials got ready for the great edifice of Sri Madhva's message. Understanding the signs of the times, he began to direct his powers and energies towards the chief point of attack in the old fortress of Sankara's system. He followed up his criticism of Ishta Sidhi, by vigorous attacks on Sankara's Sootra Bhashya. This was a stronghold not likely to surrender at discretion. Achuta Preksha clung with great tenacity to its teachings. From time to time, Ananda Theertha took up a discussion of this work, and exposed its faults and fallacies. Achuta Preksha was reluctant to yield, even when his reason was convinced. A partiality born of habit, a fondness born of the midnight oil consumed for a whole life-time in mastering its contents, made him impatient of criticism. It was his pet fetish, and he would not give it up without a struggle. He allowed the force of Sri Madhva's destructive criticism. It was all very well to criticise and pick holes, he said, but Sri Madhva had not replaced it by a commentary of his own. So Achuta Preksha challenged him to write one if he could. An elderly ascetic of Likucha descent who happened to stay there, added his exhortation on the same lines. This challenge

was, of course, accepted. Old Madhyageha paid occasional visits, when Sri Madhva was winning laurels in this manner. On one of these occasions, Sri Madhva was arguing in his matchless style and fluency with a number of Tharkika opponents about the demerits of Sankara Bhashya. Madhyageha's eyes were filled with tears of joy, and his heart almost melted with emotion, at the glory of the young aseetic who had once played and lisped on his knees, whom he had hugged and fondled in his bosom—but who now had grown so great—the delight not of his eyes and heart alone but of all eyes and all hearts.

## SRI MADHVA'S TOUR THROUGH SOUTHERN INDIA

Very soon after his ordination, Sri Madhva proposed to start on a pilgrimage to the Ganges. But Achuta Prekshacharya would not consent to one of such tender years undertaking such a perilous journey. They say that an unseen voice declared that Ganga herself would visit the local tank within three days and would repeat the visit every twelve years. The proposed pilgrimage was abandoned, because the Guru refused to be parted from the pupil.

Master and pupil made a stay of some duration at Udupi, meeting many a Pandit in friendly or serious controversis. But Sri Madhva could not reconcile himself long to such a stay-at-home life. His mission summoned him to travel through the country and preach his views broadcast. The rules of sacred order forbade a permanent dwelling, for, this would drift him into the

virtual luxuries of a house-holder. The Sanyasin was expected by the Hindu Law to lives with no thoughts of the morrow, on the precarious charity of the public. It was expected that he should be ever on the move, and live contented with whatever God chose to put in his way, by way of food or shelter.

Sri Madhva, true in the law, begged leave to in start on some pilgrimage. The Guru yielded at last, and agreed to accompany him on a piligrimage through the chief holy places of Southern India.

It was a time of profound peace and of enlightened sovereigns. It was the period when the country came to be studded with marvels of architectural skill. It was a time peculiarly marked by religious upheavals.

In these conditions favourable to reform, Sri Madhva set out from Udupi with his Gnru and travelled south by easy marches. It is certain that he passed by Mangalore, crossed the Netravati and reached the town of Vishnu-mangalam. Beyond this, the route taken is far from clear.

Sri Madhva was the centre of general attraction. His youth and learning was the absorbing topic of talk in public and private conversations. His popularity brought on daily entertainments. He was feted with sumptuous Bhikshas, in one of which he chose to exhibit an extraordinary feat of digestion.

When Sri Madhva had just finished a heavy dinner and done full justice to it, the host brought a large bunch of 200 plantains, and begged of the Master to partake of of the same. He quietly took them, and ate away every fruit of the bunch, without the least exertion or difficulty.

The other guests of the occasion and the assembled people were struck with the amazement. While no other person could have eaten half a dozen fruits under the circumstances, Sri Madhva had gulped fully two hundred. They rubbed their eyes with wonder and perplexity and began to qustion him. They asked him eagerly how he had managed what appeared to them an imposibility. The Master replied that he possessed a digestion of unusual vitality. To give them an idea, he said that the animal heat within him was a flame as thick as the thumb. capable of easily consuiming any food and in any quantity.

By some route or other, the party arrived at Trevandrum and spent some time in the holy precincts of Sri Padmanabha temple, while staying in this town. Sri Madhva found himself thrown into unpleasant contact with the then head of the Sringeri monastery. It chanced that Vidya Sankara Swami of the Sringeri Mutt, the lineal representative of the original Sri Sankara, was also touring towards Rameswaram. The Sringeri list of geneological succession notes 1228 A. D. as the year in which this abbot became Pontiff.

When the interview came on, a stormy altercation was the result. The belief is that Vidya Sankara was no other than Sri Sankara himself re-incarnated.

A calm demeanour and dispassionate argument was out of the question when the Sringeri Monk found himself bearded by a mere youth. Where he expected submission, loyalty, and respectful address, he met with defiance and challenge. He was therefore completely put out.

Vidya Sankara deemed it presumption for Sri Madhva to criticise Sankara Bhashya without having written a commentary, himself, to take its place. When arguments failed, the well-known device of abusing "the plaintiff's Attorney" was largely resorted to. The challenge was thrown out that Sri Madhva ought to write a 'A Bhashyam' if he could. Sri Madhva retorted that nothing was nearer his heart than to produce such a commentry, and that he was thankful that no penal code had penalized his intention to produce one.

At last, they parted in anger, quite unreconciled and unconvinced. Both left Trevandram *on route* to Cape Comorin and the island of Rameswaram. They did not meet again before reaching this last place.

It was now the month of Ashadha when the Sanyasin should, the rules of the order, pitch his camp somewhere, and cease to travel for four months, under a vow. Sri Madhva camped in Rameshwaram where Vidya Sankara also fixed his camp for the period.

Vidya Sankara tried his level best to make it hot for Sri Madhva to stay here. Various annoyances, small and great, were tried, in vain, to force him to leave the place. He tried a sort of guerilla warfare by devising endless petty harassments, so as to make the sojourn anything but peaceful and comfortable to Sri Madhva. But Sri Madhva remained quite unruffled by the mischiefs. He showed himself quite above pettiness, and treated the tactics of the enemy as beneath contempt. If Vidya Sankara expected Sri Madhva to break the vow, and depart in haste, or expected him to engage in a public

quarrel so as to break public tranquillity and get into the throes of law he was sorely mistaken.

The Chronicle of Sri Mushnam contains a reference to Sri Madhva's visit to this place. It mentions a holy pond known as Danda Theertha as sanctfied and created by Sri Madhva's Danda (sceptre). It is said that the Acharya observed while staying in a Brahmin house where he was treated with great hospitallty, that the village suffered much from scarcity of water. He took compassion on a pregnant lady, and created this Theertha out of his Danda, thus confurring on the hospitable host and the villagers, the boon of an unfailing fountain of water. This Danda Theertha, it may be noted, claims an origin similar to the Danda Theertha near the Acharya's village of birth, where also, it is said, that a fountain was tapped by the mysterious aid of the Acharya's wand, in order to furnish his late Guru (the village school-master) with a perennial flow of water for his lands.

In this return journey, the Acharya had of course to meet many Pandits of South India in public assemblies. He addressed many assemblies of learning and vigorously expounded the true import of the Upanishads.

Once, in a temple on the banks of the Chandragiri the Aitareya Upanishad was the subject of a sensational discussion. In this connection, Sri Madhva told his hearers that every Vedic utterance conveyed a triple meaning, that the verses of the Mahabharata had as many as ten meanings, and that each word of the Vishnu nomenclature (Vishnu Sahasranamas) conveyed a hundred. The audience seized upon this assertion, and challenged Sri Madhva to illustrate his statement by expounding 100

meanings of the Sahasranama. The Acharya began with Visva the 1st, asking his learned hearers to follow him with care. As the exposition proceeded, the admiring Pandits felt staggered, as they could no longer follow the grammatical intricacies, and much less retain them in memory. Sri Madhva went on with the exposition, without the least effort, until the Pandits begged of him to stop, saying that though he was quite competent to substantiate his ascertion, their limited intelligence and knowledge did not enable them to grasp his interpretations and follow the thread.

Another temple on the banks of the Payaswini (Chandragiri) witnessed an equally sensational gathering. A large number of Pandits from all parts of South India had met there to earn royal rewards for merits ascertained by the old system of *Viva voce* examinations. Sri Madhva came and halted here on his homeward journey. The occasion was naturally availed of, for a great polemic assemblage. Various verses in the Vedic literature formed the text of prolonged argument. Sri Madhva explained his own position with citations of authority. Some were satisfied, and others not. The youth of the Acharya was perhaps one circumstance that stood in the way of his being at once universally accepted. People do have a prejudice against youthful wisdom and a partiality for hoary age. When Sri Madhva conclusively showed that the word "apala" in a Vedic context could meen only leper and nothing else, the Pandits nodded their heads in doubt, though unable to meet his reasoning. The Acharya left the place, simply saying to them "very well, if my words do not satisfy you, you may refer to a learned Pandit who is going to pay a visit to this place,

ere long". And so it transpired that a Pandit did come, and that he confirmed the view of Sri Madhva, just as he had foretold.

## FIRST TOUR TO BADARI

It was now seven years since the Ordination. Sri Madhva had spent a large portion of this period in the southern tour. Ever since he bearded Vasudeva, Vadi-Simha, and Budhi Sagara, he had received challenges from friendly as well as hostile quarters, to write out, if he could, commentaries of the old scriptures, so as to demonstrate the tenability and soundness of his views. Few people valued a merely destructive criticism, for, this was deemed unconvincing and incouclusive. To friends and foes, Sri Madhva pledged his word, that he would bring out a convincing interpretation of the Sutras and the Shastras.

The Bhagavad Gita of Sri Krishna was the first work chosen by His Holiness for annotating. Bhagavad Gita is *the* book of books adored in every household in India. It is the epitome of what is truly grand in the field of Indian philosophy and religion. Sri Sankara and Sri Ramanuja had devoted their talents and eloquence to it to illuminate its hidden meanings. Sri Madhva opined that both of them had missed the mark. He felt the need for a thoroughly new work dealing with the very kernel of Sri Krishna's immortal teachings. During the sojourn in South India or soon after his return to Udupi, His Holiness prepared a commentary of the Bhagavad Gita, characterised by brevity of expressions and profundity of thought.

His plan was first of all to visit the Himalayan hermitagc of Veda Vyasa - what is usually spoken of as Badarikashrama. It was reputed that Vyasa still lived there with Rishis. He longed to play his respects at the lotus-feet of Vyasa and obtain his approbation for embarking on evangelisation and reformation.

On the slopes of the Himalayan range, there is a temple dedicated to Nara Narayana. This is at an elevation not quite beyond reach or endurance. The Master pitched his camp at a place known as Ananda Mutt, and resolved to make here a sojourn of some length. The precincts were exceptionally holly and attractive. He felt the spiritual presence of Nara Narayana close by and of Vyasa in the hermitage over-head. He took time to arrange his programme and prepare himself for doing the final part of the journey.

When he was in the presence of the Diety, he used to send away all his followers and spend hours in the solitude of the Divine Presence. On one of these occasions, when it was night, he opened the newly composed Gita commentary and read the opening lines. "My postrations to the Supreme Lord Narayana, full of perfect attributes and free from any flaw: my postrations likewise to Badarayana, my Guru. I proceed to construe and interpret the Gita, *a little.*" A voiee of approval was heard in the solemn silence proceeding from the Diety of the temple. The great father of all approved of the commentary and acknowledged its merits. Adverting to Sri Madhva's modest avowal that the annotation was only a meagre exposition, the lord allowed the expression to stand, for, He said, that, though Sri Madhva was competent to do justice to Gita, and expound all its hidden

subtleties of thought, still, the limited intelligence of the reading public required a commentary that was bound to be meagre in order to be within their grasp.

Sri Madhva was alone when the Lord thus took shape and spoke to him. His followers were lying down asleep or awake beyond sight. Those who were within earshot distinctly heard the words of the Lord, that the expression indicating the meagreness of the commentary might stand. The words had been accompanied by a distinct sound, as if made by the Lord's palms in token of drawing attention and approving. The disciples who heard the words and the sound were dumb-founded with surprise. They thought that Sri Madhva had been either asleep or musing within himself. But he was being spoken to, by no other than the Lord. His commentary was being read and approved. The disciples heard it all and were simply galvanized by the situation. They realized what was happening. Their tongue clave to the roof, and their limbs felt paralysed. They lay where they were, lost in wonderment.

It was Sri Madhva's desire to soar higher to the wilds of the Himalayas, and visit the inaccessible hermitage of Vada Vyasa, known as the true Badari.

As a preparation for this great journey, Sri Madhva spent his time in fasting and prayer. Though a holy of holies already and always, he considered no amount of piety and preparation too much for the desired end. He filled his thoughts with Vyasa, centred his soul upon him, and lived a life of the severest penance and the deepest contemplation. He took Kashtha Mouna for 48 days and observed a vow of speechless meditation during the whole period.

When the day dwaned, Sri Madhva made haste to commence the onward march. He summoned his pupils and followers, and wrote out a few words of parting, for their information and consolation. He was still under the vow of speechlessness, and therefore, had to resort to writing. From a mortal point of view, the intended journey was not only a long and arduous one, but a positively dangerous one. No ordinary mortal could think of it. The risks were immense and the chance of returning very poor indeed. Sri Madhva therefore made his will, as it were. He had no worldly goods to dispose of, no thoughts of kith and kin, no sickly sentiment to whine over. He wrote: "This place is holy; Vishnu is supreme: My word is meant for the good of all. I leave, to pay respects to Vyasa; I may or may not return, May God bless you." The pith of the message consisted in declaring Vishnu, the sovereign of the universe. He emphasized this for the good of humanity. His heart had no yearnings, no longings, but simple blessings for mankind, and he emptied his heart by pouring forth a benediction, a sincere blessing, for the salvation of man.

Among the pupils of the Acharya, one Satya Theertha was so devotedly attached to him that he could not consent to remain behind when Sri Madhva undertook the perilous journey alone. He had studied Aitareya thrice under the Acharya and was prepared to lay down his life for the Master. He therefore set out to accompany Sri Madhva.

With great difficulty, he managed to keep Sri Madhva within range of sight from sunrise to sunset. Sri Madhva took no halt for food or rest. The pathless wilds caused him no impediment. As for fatigue, there was not the

slightest trace of it on him. Poor Satya Theertha felt that in his state of weakness and exhaustion, to continue the journey was impossible. At about sunset, Sri Madhva turned round and beckoned to Satya Theertha to retreat. He waved his hand as a signal to go back. Satya Theertha felt a gust of wind impelling him to retrace his way. An unseen power seemed to carry him back to his camp. He soon reached Ananda Mattam safely, and without much of effort, and told his friends what he had seen. He described Sri Madhva to them as a Super-human personality whose footsteps no mortal could follow, unless he chose. He told them how by the Guru's grace he had been almost carried home by invisible powers, at the wave of his hand.

Sri Madhva moved slowly into the sacred precincts, delighted by what he saw and what he heard. He caught sight, from afar, of the great Rishi surrounded by a devoted band of Mahatmas, and engaged in revealing some great secret of God's inscrutable attributes, a veritable embodiment of truth, Light, and Bliss. The Divine effulgence shed a soft light far and wide, and guided Sri Madhva's steps into the labyrinths, unto His Presence. At last, the pleasure, the ecstacy! He stood face to face with the Lord, the diety of his worship, the Guru of his adoration, his guide, philosopher, and friend. He bethought himself of the infinite grace that had led him thither, and promptly lay down prostrate at the lotus feet of Vyasa in mute adoration. It was a dedication absolutely perfect, a selfless surrender which was untainted by the least tinge of hope or fear, and unprompted by the remotest allusion to any cherished desire. There he lay,

prostrate like a log of wood, resigning himself, body and soul, unto his Guru and God.

In the eejoyment of this bliss Divine, he would have stayed away altogether, but the camp at Ananda Mutt reminded him of his earthly duties. He therefore had to set aside his own wishes, and get ready to commence the descent from the Himalayan heights.

Sri Madhva undertook to interpret the aphorisms in their true light. Vyasa and Nara Narayana warmly asked him to do so. He departed with this behest on his head, regarding it the most solemn duty of his life to obey and carry it out.

Devout Satya Theertha copied out Sri Madhva's Sootra Bhashya, in the conviction that every letter be transcribed brought the writer more merit than the founding of a temple on the banks of the Ganges. In the course of the journey, several copies were prepared, and an advance edition was sent to Udupi, for the persual of Achuta Preksha.

Leaving the Himalayan slope, Sri Madhva seems to have takan an easterly route towards Ganjam and Godaveri. Eager throngs of people welcomed him everywhere, and did him honour. He was no longer regarded a novice or an innovator.

He bestowed the grace Divine on all who came in search of light, and freely accepted hospitalities. Miraculous feats of eating were always nothing to him. He partook of four or six Bickshas at one time, when Agni Sarma and others besought him, finding himself unable to carry five or six days to oblige them one after another.

It is clear from Madhva Vijia that the Guru visited the Godavery. As may seem from the sequel, it was here that he met the two great Pandits Sobhana Bhatta and Sama Sastry, who became his apostolic successors later on, under the designation of Padmanabha Theertha and Nara Hari Theertha.

It was on the banks of the Godavery, that Sri Madhva made his first great conversion by convincing the greatest Pandits of the day. Upon arrival, he found himself thrown amidst a regular concourse of learned men who had gathered at the place for earning royal rewards by submitting to prescribed tests of merit. He encountered eminent exponents of Bhatta, Prabhakara - Vaiseshika, Naiyayika, Boudha, and Charvaka systems, and plunged into polemical contests with them. Standing on rocky ground, and attacking them with the weapons of a true Vaishnavaism, these six systems could ill-resist the onslaught. They crumbled at the touch of Sri Madhva's logic and proofs.

Sobhana showed good fight, but soon lost ground. He was unable to stem the surging waves of Sri Madhva's reasoning.

This Pandit set aside all egotism and humbled himself before Sri Madhva. He prostrated before him and craved leave to become a disciple, and study the sacred books, under the Guru. The penitence was sincere and the pupil was worthy, Sri Madhva pondered, and agreed to initiate him and bliss him. Another great man great in scholarship and great in social position, approached the Acharya, while in Godavery, as a supplicant for salvation. This was Sama Sastry who became the famous

Narahari Theertha that became later on the Pontiff of the Acharya's Mutt next after Padmanabha Theertha (Sobhana).

Sama Sastry was one born with a silver spoon in the mouth, being the son of a nobleman vho held high office under the ruling monarch of Kalinga. He had inherited the prestige and position of his father, and become a favourite in the roayl court, by virtue of eminent seholarship attained in the early years of his youth. His studies had predisposed him to a life of Renunciation rather than of worldly preferments. Sri Madhva's fame had attracted his attention. The conversion of Sobhana Bhatta struck him as a remarkable event and had a telling effect on mind already disposed to renounce secular life.

In this frame of mind, he approached Sri Madhva and begged to be accepted as a pupil. The prayer was granted, and Sama Sastri changed his appellation by entering the holy order as Nara Hari Theertha.

## REFORMS AT UDUPI

Sri Madhva's return to Udupi was signalised by an ovation which his greatness richly deserved. Many indeed were the hours spent together by Achuta Preksha and Sri Madhva, in discussing the moot points of the Bhashya, the tenability of the new system, its logic and its proofs, its aims and its ideals. Fond as he was, personally, of Sri Madhva, Achuta Preksha was fonder still of his early views, and could not be won over except by the most convincing reasoning. He still manfully stood by Adwaita, and pleaded long and earnestly

for it. But he was a reasonable Pandit whose hesitation was honest, and who was open to conviction.

Sri Madhva was therefore able at last to prevail on him and make him accept the new Bhashya with faith.

The holly spot is still pointed out, where Sri Madhva sat and taught his pupils day after day, during his stay at Udupi. It is a space of 3 cubits square, within the precincts of Ananteswara temple. There is no image or statue on the spot. It would appear that Vadiraja Yateendra tried once to instal a statue, but the Master appeared overnight, in a dream, and prohibited it.

Among the audience, there were, of course, listeners of various shades of belief. Some of them felt genuine faith penetrate the soul and become devoted converts. These prayed of Sri Madhva to stamp them as his followers, by the well-known marks of Vaishnava faith. They danced with joy to receive on their arms, abdomen, and chest, the branding marks of Chakra and Sankha, as the symbols of a true Vaishnava. Many were the Bhaktas who entered the fold in this manner and forsook their old beliefs and habits and opened a new chapter of life, forgetting and ignoring many an old association, rejecting and repudiating kith and kin if they refused to join, and behaving like men, fired and maddened by a supernatural influence.

It was on one of these occasions, that a remarkable incident happened. One day, Sri Madhva started for the sea-bath in the small hours of the morning. As usual, he offered prayers to the Almighty, by reciting hymns in His praise. This day, it occured to him, that he might himself compose a short book of Sonnets capable of being

set to music. He began at once. As he walked to the sea-shore which is about 3 miles from Udupi, he composed verses with great ease. He sang in numbers, for the numbers came. They came unbidden out of surging emotions. The Muse was at his service and in her best form. Verse after verse flowed like honey, sweet and pithy.

All this was obviously the result of a pre-sentiment. When the idea of composing "Dwadasa Stotram" occurred to him, Sri Madhva was intently thinking of Sri Krishna. It flashed to him that Sri Krishna was on his way to Udupi to settle down here, for the benefit of his Bhakta. He felt a strong pre-sentiment that the day would turn out most memorable to Udupi, and that before sun-down, the Grace of the Almighty would bless this place in a special manner.

This pre-vision elated his spirits, and faciliated the flow of prayerful music. He danced mentally to the tune of the divine music, and sang on, absentmindedly, during all the ablutions.

At last, he went to the sands, and sat down for further meditation. While thus engaged, he opened his eyes suddenly, and they lighted upon a ship in distress. It was a merchant-man from Dwaraka laden with costly merchandise. The Master saw that the ship had got out of hand and was drifting at the mercy of the waves. At length, it got stranded in a sandbank, so that all the skilled efforts of the sailors proved ineffectual to redeem her from peril.

Sri Madhva understood the distress of the unhappy vessel and resolved to save her. Taking up his handkerchief, he waved it at the ship, intending that she

should float and sail to the shore. And sure enough, the ship did float and sail and was soon beyond danger. A general shout of rejoicing and welcome greeted the merchantman, as she touched the haven in safety. The master of the ship approached the Guru with profound gratitude, and begged of him to accept some return. Sri Madhva cared not for treasure, abundantly as it was offered. He said "there are some clods of earth known as "Gopichandan" in your vessel, give me some pieces thereof. I am content." The merchant obeyed with alacrity, and many large pieces were at once fetched. The beholders watched the development of affairs with intense interest.

One of the pieces was particularly large and heavy. Sri Madhva ordered it to be carried with care to his Mutt. There were many persons accompanying him on this occasion.

Then flowed the continuation of verses from chapter six, with a ring of redoubled thrill. Hereafter Sri Madhva addressed the Lord, as if face to face with him telling appeals for grace. He filled the poem with choruses, so that groups of men might take part in the soul-stirring dance. Chapters 6 to 12 were completed in the course of this day.

The image thus miraculously obtained was taken to Udupi and washed at the tank known as Madhva Sarowara. When all the sticking pieces of earth were removed, a large gathering of people came to see the image. Rays of effulgent light radiated from the image, by reason of the divine presence induced by Sri Madhva's touch.

Sri Madhva ordered his attendants to carry the image with care to his Mutt. They approached the idol and tried to lift it. It was too heavy. Some more joined. Still it could not be lifted. Thirty stalwart men tried all their strength, in vain. Sri Krishna remained immoveable. Sri Madhva ordered them to leave it alone. It was Sri Krishna's pleasure that Sri Madhva himself should carry him. He lifted the image with both hands and carried it with reverence to his lodging. The day was one of universal joy and prayer for the people. Sri Krishna had come into their midst under circumstances of peculiar significance. The inhabitants of Udupi deemed themselves doubly blessed by the combined presence of Madhava and Madhva.

To build a small temple and enshrine the Diety therein was a labour of love soon accomplished. The purse strings of religious charity have never been tight in this country and Sri Madhva had no difficulty at all in finding the requsite funds. He did not desire to build a palatial edifice with towers and turrets as in Srirangam. He might have done so, had he chosen; for, princes would have contributed for it. But he was bent on raising a simple shrine with none of the imposing triumphs of architectural show.

Having installed Sri Krishna of the churning rod and rope, in this little and simple temple, Sri Madhva inaugurated and regulated the method and formulæ of worship. He codified the procedure in the minutest details, and led the way, by conducting the ritual of worship, in person.

Those who have closely watched the ceremonials at the Krishna temple of Udupi, the routine observed, the

postures and prayers at every step, the Vedas chanted, the songs sung, those who have experienced the thrill that suffuses even a free-thinker if he visits the place, are in a position to admire the wonderful sagacity and forethought of the great Founder in organising and regulating the unique system of worship that obtains in Udupi.

It was indeed a happy idea of Sri Madhva's, to ordain 8 ascetics, put them each in charge of a seperate mutt, and make them jointly and severally responsible for the Poojas and festivals of Sri Krishna's temple. This was the most effectual and practicable means of ensuring the perpetual continuance of worship in the shrine. These ascetics discharge their trust honourably and faithfully by each of them taking charge of the temple, under a well-regulated system of rotation.

Sri Madhva originated all this, and led the way by an example of devotion, that was without a parallel. He taught, by example more than by precept, that no pursuit of the worldly-wise is in fact worthy of ambition, and that life, if worth living at all, should be devoted and dedicated utterly and absolutely to the Maker of oll.

When Sri Madhva stayed at Udupi, busily engaged in founding the temple and establishing Sri Krishna-worship on an organised and well-regulated basis, his younger brother was a frequent visitor of his Mutt and used to make long stays at Udupi on some engagement or other. The school-mate, who, it may be remembered. was a favourite friend of Sri Madhva during his pupilage in the village school,-- no other than the teacher's son whose headache was cured by Sri Madhva's breath, had settled in Udupi, and was now an influential townsman.

The bond of early friendship had not snapped during the years that had gone by, but had become greatly strengthened by the course of events.

It happened that this friend started a great *Yajna* (sacrifice), in which he purposed to spend much money, feed thousands of Brahmins, and perform a course of Vedic rites on an elaborate scale. In this undertaking, Sri Madhva's younger brother occupied an important post as he officiating priest (Hotri, When the preparations were in progress, pandals got ready, moneys advanced, and other things presumably done, one Jaraghatita (Maradithaya in vernacular) plotted against the "sacrifice" and successfully threw obstacles in the way. Owing to his opposition, it became impossible to gather the requisite materials and find the necessary functionaries for a successful celebration. The master of the ceremonies and his Hotri, found themselves in a hopeless fix, as they were not capable of overcoming Jaraghatita's opposition. They appealed to Sri Madhva in the dilemma, and prayed to be extricated.

Jaraghatita was perhaps a Dikshitar of the Smartha community, who commanded a large following and watched the turn of events with alarm and spite. The Government of those days was not argus-eyed enough to take note of caste squabbles and village strifes and secure to honest folk a freedom from petty tyrannies. Hence this marplot was able to bring things to a stand-still, and Sri Madhva had to be appealed to.

Yhe Guru summoned a large gathering of the local leaders and officials. To make amends for the loose grip of the reign of law, the Village Panchayat was then correspondingly powerful to adjust differences and

provide remedies. Justice as well as Sri Madhva's influence weighed with them, and their decision broke down Jara's opposition. Under the protection of the village autonomy, the interrupted preparations were resumed and the *Yajna* proceeded with. It was of course, a festive occasion for the Brahmins, with an incessant round of Vedic chantings and sumptuous feasting. As mentioned already, the school-friend and the younger brother of Sri Madhva, both distinguished teemselves, by their hospitality, organisation, and scriptural lore, in this great "sacrifice".

By this time, Sri Madhva had made a long stay at Udipi. He had struck a deep note of reform by his teachings aud had taken the old order of things to its foundation. He had set men thinking earnestly and seriously. The foundation was thus well and truely laid for further work. Leaving the forces set in motion to work their way, and confident of happy results Sri Madhva resolved to undertake a second tour to the Himalayas for paying respects to the great Vyasa of the Badari hermitage.

## THE SECOND TOUR TO BADARI

Sinee his first tour to Badari, Sri Madhva had accomplished a great deal. His Bhashya had been received with a greatful chorus of welcome. His views had commanded admiration and homage. The grace of God was quite manifest in the success that invariably crowned his efforts. It was evident that God did not intend Sri Madhva to shut himself up in a corner of Canara and hide his light in a bushel. He interpreted

his own wish to go to Badari as a Divine call that was meant to bless thousands of Bhaktas scattered on the route. He therefore set out from Udupi with his chief followers, His staff consisted of no hired service. It comprised pupils and adherents who were eager to die in his service and attain Heaven as the only reward. But the retinue thus constituted was by no means poor in number or strength. This time. it contained not less lhan 50 able-bodied attendants, besides a number of ascetic pupils. Ascetic Satya Theertha was an inevitable member of the party, for he invariably followed Sri Madhva like a shadow. Upendra Tneertha was another pupil who travelled with him on this occasion. There were others too.

When Sri Madhva was passing through Maharastra, King Mahadeva was the rigining monarch. The country had not yet got into the throes of Muhammadan inroads and convulsions.

This King had evidently very queer notions of beneficence. He had no objection to public works of charity provided his coffers were not called upon to contribute. He undertook so-called works of public utility, and carried them out by enforced labour. When Sri Madhva was passing through Maharashtra with a large retinue, it happened that the king was getting a big tank for the people. He was taking such a keen interest in the work that he personally supervised the operations. He caught hold of any idler in the town, any wayfarer or traveller that passed, and forced him to take up the pick-axe and contribute labour. When the Guru's party chanced to pass, the mandate was given for Sri Madhva and his followers to take up the pick-axe and work away. The

Acharya was seriously inconvenienced by the halt, and found no easy way out of the difficulty. The king was inexorable in his orders. Sri Madhva went up boldly, and sought an interview with the king, and addressed him. He had to requisition the aid of subtle mystic forces to extricate himself from the situation. He found thousands of people at work, not day-labourers and coolies, but men, good, bad, and indifferent, impressed into service by an arbitrary edict of enforced and unpaid labour. It looked as if their curse had brought Sri Madhva to the spot, in order to work out a nemesis for the tyrant. Appearing before the king, Sri Madhva told him that he and his men were quite prepared to obey his edict. He added that he and his men were raw novices for the task, and that he would be thankful to have the process taught by royal example. The Guru spoke so as to hypnotise the king, and reduced him into obedience. The suggestion took effect, and the great man took up an axe and began to dig, just to set an example and show the way. But Sri Madhva had wound up a subtle mechanism in his heart, so that the hypnotic impetus continued to propel the royal hands and dominate the royal will till late in the evening. When Mahadeva, the ruler of a powerful state, was digging away with a promiscuous crowd of workmen, forgetful of his position, and forgetful of why and wherefore he should do so, Sri Madhva smiled with humour at the pathos of the situation, and left with his party, unnoticed by the royalty thus engaged in manual labour.

Sri Madhva's party pursued their journey in peace through many a Hindu state until they reached the Ganges. Here, the journey was interrupted by serious impendiments, physical and political. The Ganges, at the

point where he wished to ford it, was the dividing line between Hindu and Muhammadan sovereignties. On both banks of the river, edicts were in force prohibiting mutual communication.

Sri Madhva reached the Ganges at this juncture, and found that no boats were available for love or money to tide him over the floods. He found besides, a prohibitory bann proclaiming pains and penalties for any Hindu that dared to cross the river and set foot on the further bank. A ferocious regiment of soldiers that knew no bowels of compassion, lay in wait at the opposite bank, to give the offenders of this regulation, a smart reception. On being told that the river could not be crossed, Sri Madhva resolved to defy the laws, both physical and political, and ford the river. He told his followers to hold one another by hands, and descend boldly into the current. He himself held the hand of the foremost man of the train, and led the party into the surging gulf.

Thus the unfordable river was crossed and the shore reached in safety. When the party set foot on Muhammadan soil, a terrible yell of the guards barred the way. The soldiers obstructed the travellers, and threatened to seize them, and kill every one, for disobedience of royal orders. But Sri Madhva was quite equal to the occasion. He spoke to the soldiers without fear, and told them calmly that he was no spy. He assured them that, instead of avoiding the king, he would go straight to the king and seek an audience. The soldiers yielded without further parley. The marvel of the fording had probably impressed them already with awe and reverence, so that, they were not prepared to use voilence if they could help it. Sri Madhva's word gave assurance of the peaceful chara-

cter of the travellers, and set the soldiers' conscience at rest. The party was therefore allowed to proceed.

But the danger was not yet fully passed. The monarch had to be faced, the Mussalman ruler of Delhi, with his inveterate hatred of Hinduism and serious distrust of alien visitors. The lion had to be bearded in the den. It might turn out a ferocious lion with none of the refined instincts with which the royal beast is sometimes credited. Sri Madhva had however no fear.

The throne was just then in the possession of Jalaluddin Khilji, the uncle of Alauddin. This monarch was a peaceful soverign who had assended the throne at age of 70 and signalized his reign by no more than a single murder. He ruled the country with mercy and kindness, and was a great patron of learning. In his time, Delhi was a point of attraction to literary geniuses of every description. Ameer Kusroo, the famous Persion poet, one of the sweetest poets of that tongue, was the king's librarian. Simple and unassuming in habits, the king moved freely with the people, and showed kindness and forgiveness even to his enemies. When goaded by courtiers to acts of sternness, accustomed as they were to bloodshed and butcheries in the name of statecraft, the king, it is said, refused to sanction saying "My friend! I am now old and weak, and I wish to go down to the grave without shedding more blood." Chronology and probability point to Jalaluddin as the Muhammadan king whom Sri Madhva interviewed. When they were brought face to face, the king opened conversation by expressing surprise as the miraculous fording of the river and the stil more miraculous escape from the hands of his soldiery. Sri Madhva replied with dignity, address-

ing the sovereign in elegant Persian. The patron of letters was struck by the sage's accomplishments. He was charmed by Sri Madhva's superhuman beauty and dignity. He saw before him a human farm of transcendent loveliness, a figure of gorgeous light, that shed a mellifluous charm around, and subdued hostility. The king had not the heart to associate this Divinely attractive personage with sinister thoughts. When Sri Madhva spoke, it was the ring of a sweet-toned bell, that enchanced a thousand times the charm of the Persian he mouthed. The attitude of mutual distrust with which the interview began soon gave place to confidence. Before a few words had been exchanged, the king became warm and cordial, expressing a deep veneration for the great sage that stood before him.

What Sri Madhva said remains a mystery. Nor is it easy to say how long he had audience of the king. It is said, that, actuated by the highest reverence, the king ended by offering a rich jaghir amounting to half the province, but that the sage declained it with thanks. Sri Madhva had gone into the palace, a political offender in expectation of condign punishment, but came out of it, an honoured guest of the king. Human or superhuman, the incidents deserve a calm reflection. They seem to reflect great credit on Sri Madhva for wisdom and tact, to say the least.

Numerous are the anecdotes told about the frequent encounters that Sri Madhva's party had with dacoits in the course of the journey. Often, had they to cross thick forests and rugged hill-tops.

On one occasion, Sri Madhva threw among the

robbers, to avert an attack, a ball made of his clothes. It looked a veritable ball of gold in the eyes of the robbers. They eagerly tried to seize it, every one of them. The enormous nugget bestirred mutual hatred, disunion, and scrambling, so that the thieves drew swords upon one another actuated by the fiercest greed. Sri Madhva's party was simply looking on. Intense greed of gold had brought the gang together, and now, it was the same intense greed that destroyed every member of the gang and rid the highway of that human pestilence. To all who could read the moral, it furnished a vivid object-lesson of bestirred passions working their worst.

On another occasion, a hundred thieves stopped this party. The situation was dreadful; when lo! Ascetic Upendra rushed forward and wrested a sword from one of the robbers. He fought with such skill and courage as would have done credit to any veteran swordsman. The thieves were staggered by Upendra's prowess and pluck. His sword did terrible execution by well-aimed attacks and parryings. Never had this peaceful monk wielded a sword in his life. But he showed this day extraordinary skill and bravery, to the great astonishment of everybody that knew him. Pitted against odds and fighting against a hundred well-armed desperadoes, Upendra Theertha showed himself a match for their united strength, and earned the gratitude of his companions by routing the gang after inflicting a signal defeat upon them. Everybody opened his eyes wide in surprise to see if what was happening was a reality or a dream. They had known Upendra Theertha all their life, and had not seen him wield a stick, They had moved with him intimately and had never seen him rise above the

dead level of timidity characterising the members of the society to which he belonged. This day, he suddenly bloomed into a soldier, a veritable Hercules of strength, thrusting , parrying, and hitting, as if he had been used to it all his life. The surprise was, however, only for a moment. The Sishyas turned round to Sri Madhva and they saw that it was all his doing. It was the great Acharya that had infused his Bhima strength into Upendra's arms. Upendra fought like one possessed, and surely he was in fact possessed, for a moment, of extra-ordinary prowess, from the volition of the great Master.

On the third occasion, another gang made a descent on this party. It would appear that, this time, every member of Sri Madhva's party appeared, to the robbers' vision, an unmoving boulder of rock. The robbers rubbed their eyes in surprise and stared. Soon the boulders began to move. The thieves were staggered by a phenomenon for which they were quite unprepared. As they were still gazing, the mobing stones reappeared as men treading the road as ordinary travellers. Surprise gave way to awe. Forgetting and forsaking their wicked intent, the gang fell prostrate at the Guru's feet and begged pardon. Blessed indeed were these men that they stumbled into this company to meet Sri Madhva face to face and solicit his blessing and benediction. It may be presumed that the wicked marauders turned a new chapter of life from this remarkable incident.

In passing through wilds and jungles, the indigenous residents thereof, tigers, lions and others of their ilk, added their terrors too, to those of marauding free-booters. Poor Satya Theertha who was going forward leading the way was once suddenly pounded upon by a

tiger. He would have been made a hearty meal of, but for Sri Madhva's timely intervention. The sage hit the tiger with his fist and saved the disciple. It was a touch rather than a blow, that despatched the brute. Satya Theertha emerged from the jaws and claws of death, a picture of despair and fear, trembling like an aspen leaf from head to foot, his brain on fire and vividly alive only to a single idea, viz., that of the monster of terrible claws slaughtering him in its embrace. It took the timid monk some time before he realised his rescue and safety. He saw and understood that the tiger lay a corpse, and that himself so recently in its grip, was safe by the grace of his Acharya. To prostrate out of surging thankfulness, was only a spontaneous duty, and this, he performed with tearful eyes, coupling it with an earnest prayer that Sri Madhva might save him thus and always, in order that he, Satya Theertha, might be a devoted, inseparable, servant, companion, and follower, of the Guru for ever. This was the only privilege for the sake of which he held life precious and dear, and he therefore prayed for the boon of inseparable service at the lotus feet of Sri Madhva.

In due time, the Himalayan range came into sight. Sri Madhva entered again into the wilds, and hastened to the Great Badarayana. He met the hoary sage, underneath the Badari tree and fell prostrate at the feet of the Lord. O! the joy of the hour. It was bliss ineffable, happiness too deep for words, what Sri Madhva felt condensed and crowded in his soul. He was literally beside himself to be face to face with the Almighty, once again. He could always count upon a cordial welcome at this hermitage, and he was never disappointed. He

was accorded the foremost rank among Vyasa's disciples with the approval of the Lord. For a while, he forgot his life in the plains, the ties he had bound himself with the joys and sorrows he had simulated in his *leelas* amidst wordly environments.

It is due to this visit, that eight Saligrams of rare value came into Sri Madhva's possession. They are said to be presents made by Vyasa to his favourite pupil.

Before starting from Badari, Sri Madhva was honoured with eight stones representing Vyasamoorthy and he received them with great devotion and thankfullness.

The great epitone of Mahabarata, written by our Acharya and known as Sriman Mahabharata Tatparya Nirnaya is also traced to this visit.

When he descended from the Himalayas, Sri Madhva had thus two precious gifts to offer to Sishyas, viz., his great compendium, and the eight Saligramstones of especial merit obtained from Vedavyasa.

## THE RETURN JOURNEY

Sri Madhva returned to his camp at the foot of the mountain, and joined his followers. He came fresh from the bracing heights of the Himalayas, a veritable picture of robust health and strength. He came after a fill of etherial joy in the presence of Veda Vyasa and in the companionship of the Mahatmas, fresh from the taste of superlative spiritual bliss too subtle for mortal conception too fine for human language. He joined his ardent followers like life-breath entering an inanimate body.

Sri Madhva was in their midst, once more, and this filled the cup of joy, to the brim.

In due course, the travellers left the Himalayan outskirts and reached the plains. It was evidently desired by the Acharya's followers, on this eccasion, that the chief places of historical interest in Northern India, such as, Hastinapura and Kurukshetra, should be visited on the way. Sri Madhva had no objection to it, more especially because he had himself in a former Avatar, lived there, and performed deeds of valour, as the great Bhima of the Kuru-Pandu war, and vividly recollected the spot and the incidents.

When the party reached the Ganges river, they encountered the same difficulty as before, for want of boats to convey them to the opposite bank. The current was deep and strong, and could not be crossed except by a second miracle. The Acharya's followers had reached the river in advance, and were awaiting his arrival for many hours, till sunset, in helpless despair. Having halted nowhere for rest, puja and breakfast, hunger and fatigue were trying their strength and patience very hard. When Sri Madhva came up, he was informed of the situation that the men and the luggage had been thus stranded, and that no human means was available for crossing the unfordable current. Very probably, he was on Muhammadan soil, and the river was the boundary line dividing a Muhammadan from a Hindu Province. Inter-communication had been forbidden by bans, with the result that the ferry had been absolutely deserted. Thinking over the matter for a moment, Sri Madhva made up his mind, and disappeared suddenly from view. The Sishyas knew not the Guru's intention. They found

themselves in an utterly miserable condition, without food, and without shelter, in the closing shades of darkness, exposed to a biting chill. The disappearance of the Guru rendered their forlorn position altogether insupportable.

Having passed out of view, Sri Madhva entered the river, and walked across to the oposite shore, in virtue of occult powers known as Jalasthanba. He passed through water, immersed head to foot therein, without the least contact of moisture. When he emerged on the opposite bang, his body and clothes were dry, as if they had known no water at all. The news spread like wild-fire that a Yogin gifted with extraordinary powers had arrived. People gathered in thousands to look at the sage who had crossed the Ganges on foot, and had not moistened a cloth withal. They came in groups of tens, fifties and hundreds, and fell at the feet of the Master. To see Sri Madhva was to love him, and adore him, so great was his personal magnetism. To fall at his feet, and crave his benediction, was a spontaneous act which every one felt impelled to by the holiness visible in every feature of the sage. Nobody questioned his antecedents, whence he came and whither he went. None doubted his greatness and his divinity. They flocked to him as if they had known him intimately, and begged to know his wishes. The king himself sent emissaries with orders to render him service. Sri Madhva told them that his party was staying on the opposite shore, unable to cross the water, and that boats should be sent to fetch them. The wish was promptly complied with. Satya Theertha, Upendra, and all, who had been giving themselvos up to despair, went into transports of joy and wonder, at the

sight of ferry boats plying straight towards them. They crossed in safety, and, to their immense astonishment, found the Master surrounded by thousands of people eager to do him honour. They approached Sri Madhva and gave expression to their devotion and gratefulness, by thanks and prostration.

After a short stay, to give themselves a much-needed rest, the travellers set out from this camp and proceeded to Hastinapur (near Delhi). It was the month of Ashadha when ascetics cease travelling and fix their camp for a period of four months under a vow. Far from the bustle of busy life, lodgihgs were chosen in a secluded spot well suited by its situation and surroundings for the meditation of a Yogin. Sri Madhva avoided the river bank, as it was a busy haunt, and preferred seclusion, in order to secure rest and quiet during a prolonged stay of four months. The terms was accordingly passed in Tapas (meditation). Those who read events in the subtle astral plane, say that the Goddess Ganga herself appeared in shape and paid respects to the sage, where he was, so that an artesian fountain consecrated by Ganga, bubbled out of the soil near the tree under which the Master usually sat for meditation.

The historic field of Kurukshetra, rendered immortal by Mahabharata is pregnant with memories of the great war between the Pandavas and the Kuroos.

When Sri Madhvr and party passed through this Kshetra, he drew the attention of his companions to the chief incidents of the epic, and pointed out the immortal places, with something of the pride and animation felt by one who is relating his own personal history. He referred

to Bhima's campaign against elephants, and the other feats of valour exhibited in that episode by the Indian Achilles. He showed to the men, the great mace wielded by himself as Bhima, the identical weapon lying hid somewhere in the field, that did such terrible havoc during the eighteen days of the immortal battle. The scene more bestirred by martial feats unparalleled in the world's history, lay before them, a vast plain of neglected memory, permeated by an impressive stillness and quite in touching contrast with the past, with nothing more noteworthy than the humbug of a Yogin doing penance there, out of vanity, whom Sri Madhva pointed out as a future Maricha. The Sishyas approached this imposter and learnt by a few questions addressed to him, that he was an unbeliever who hated Vishnu and Vaishnavas with rancour.

No tour through Northern India is complete without a visit to Benares. Sri Madhva visited this famous city, once more.

At Benares, the Saraswatis, Bharatis and Puris of the ascetic guild, flocked to him, to engage him in controversies, and break the back of his creed, if possible. One Indrapuri, more dashing than the rest led the opposition and started a vigorous attack. The question turned on the fruits of Karma and Gnana (knowledge), and their efficacy to secure emancipation. Indrapuri was unable to get out of the dilemma in which he found himself fixed, when he had to admit that knowledge, the only instrument of salvation, was itself an illusion and was as unreal as Samsara. Sri Madhva had little difficulty in exposing the hollowness of this monistic cant about an inscrutable Maya.

Sri Madhva once overheard these disciples talking in boastful strain of their own physical strength. They were all able-bodied youths. whose exuberant vitality led them to indulge in boast. Sri Madhva sage and philosopher, as he was, was not wanting in hnmour. He confronted the boasters, and challenged them for a duel either individually or collectively. The startled disciples were encouraged to enter into contest and got badly floor. They tried all their strength, first one after another, and then, all combined together, but Sri Madhva was more than a match. Among his admirers, there were those who adored the Master for his intellect, wisdom, and spiritual worth. But there were also common men to be taken into account, to whom nothing appealed so forcibly as phisical strength. These estimated greatness in terms of muscular vigour, and could be satisfied by nothing short of a Herculean display. Sri Madhva condescended occasionly to satisfy this phase of caprice also, and impressed his men with his greatness.

From Benares, the tourists passed to what is described as the country of Hrishikesa. While here, a striking incident of great popular significance, seems to have happened. It was well-known that the Guru was a staunch Acharya of the Vaishnavite persuation. The people were not prepared for his being welcomed by Saivities with honour. It happened that the Poojari of the great Saivite temple in thts place, an orthodox Brahmin known by the name of Siva, was prompted by a strange dream to do honour to Sri Madhva. Siva, the diety of his worship had appreared before him and told

him to offer Bhiksha to the Guru in a style suited to his exalted position. The Brahmin woke up with a start. There was no mistake about it. He had been bidden by a vivid command, to seek Sri Madhva, and render him divine honour.

In the meantime, God Siva had taken a Brahmin's form and appeared before Sri Madhva himself, the previous day. He had begged of the Master to accept his poor hospitality, and had prevailed on him to agree.

From Hrishikesa, the march was into Ishupata Kshetra, the region of Parasurama's arrow, on the west coast of the Indian Peninsula. Sri Madhva visited the temple of Parasurama and paid his respects, as was his invariable practice whenever he touched at a place of Vaishnavite importance.

Here, and at Goa which he passed soon after, Sri Madhva performed gastronomical feats that extorted wonder. One thousand plantains were once placed before him with a request to do justice to the fruits which were of surpassing quality. Sri Madhva commenced to take and went on eating until he exhausted the last fruit of the bunches.

At Goa, the quantity was quadrupled. One Sankara offered four thousand fruits. The Master passed them in with unconcern, together with 32 pots of milk besides. This was a marvel of digestion, and he chose to display his remarkable power, now and again, in order to leave the foot-print of his visit on these places, and make even the common folk remember him. It appears that the visit of Sri Madhva and his doings were reported to the

ruler of Goa by some hostile courtier, so as to create a bias against thc sage. One day, a party of soldiers suddenly came to Sri Madhva's camp with orders to detain him. The Aeharya, however was more than equal to the occasion, By reason of occult powers, he was in a position to snap his fingers at the militia, defy the king, and thwart their plot. Understanding the situation at glance, Sri Madhva disappeared from view and none knew whither. The emissaries of the king were simply powerless, and reported their helplessness. The king dropped the matter.

Sri Madhva re-appeared in his camp when the occasion for his disappearance passed away, and continued the tour unmolested. In a certain place, either Goa itself, or a village of the state. Sri Madhva was requested to sing. People had heard of songs animating brutes and beasts and bestirring the vegetable and mineral kingdoms too.

Learniug that our Acharya possessed extraordinary powers, they took advantage of the occasien to have their doubts cleared on this subject. They questioned him and were informed that music was indeed capable of all this. But nothing short of demonstration would convince them. They entered him to sing, if he could, and prove the truth of the stories. Sri Madhva complied. He took up a few seeds in the hollow of his palm and commenced to sing. The melody soon passed the stage to which human ears are accustomed, It grew in subtlety and intensity, until the vibration began to thrill the seeds into unrest. When the spectators examined closely, sprouts had already appeared. The music continued. A tender plant waved its head in visible appreciation of the melody

and produced flowers and fruits. To say that the people were staggered by this marvel, falls far short of the reality. They were in ecstasies as the seeds exhibited signs of life in the hollow of a human hand, heedless of all known laws of nature.

From Goa, the party travelled to Udipi without any further incidents of note.

## PANDIT TRIVIKRAMA CONVERTED

Sri Madhva was a positivist out and out, who did not hesitate to carry logic to its utmost conclusions, and who framed a system based on ancient scriptures interpreted by close reasoning. It cannot be said that Sri Madhva sowed the seeds of reformation on barren soil. His followers multiplied rapidly. His earnestness was telling, his eloquence was powerful, and his argument was convincing. The old moorings of thought visibly shifted their positions. Men were astir everywhere, to think and enquire, instead of simply taking things for granted. Throngs of people flowed into Sri Madhva's Mutt, eager to question him, and stayed to listen and to admire.

At this juncture, the priestly head of the Sringeri Mutt was one Padma Theertha, evidently the successor of Vidya Sankara, on the pontifical throne.

The success of Sri Madhva was the topic of constant discussion in the Sringeri Mutt. The news of every conversion or secession was reported to Padma Theertha, with a view to rouse him to action. They failed not to emphasize the danger of allowing a rival system to be

disseminated broadcast among the faithful. Padma Theertha became convinced that the situation was so serious as to call for immediate attention.

A large congregation of the admirers and followers of the Sringeri monastery met to discuss the position. One of the assembly delivered a pungent speech, in the course of which, he remarked that it was the prime duty of their guru, Padma Theertha, to start the crusade at once, and deal a vigorous blow. Vidya Sankara who had met Sri Madhva in Travancore and Ramesvaram, had gone to heaven, they said, bequeathing his learning and position to Padma Theertha. It was, therefore, a solemn trust to take effective steps without delay, for arresting the progress of the new movement.

Sri Madhva's library was a valuable collection of ancient works, besides his own writings. Efforts were to be directed to make away with this collection, These works of Sri Madhva were the greatest source of danger. It was from them that-new fangled ideas radiated far and wide. To put out the light, there could be no device better than to pilfer the books and cast them into the sea. The gordian knot would be cut, and the problem effectively solved, they wisely concluded.

The campaign of harassment was thus begun on an organized scale. Leaving the minor measures to the common people, Padma Theertha and Pundarikapuri set out for Udupi to seek a polemical contest. On arrival, they soon sent out a challenge. Sri Madhva never declined or avoided such a meeting. On the other hand, he cordially welcomed every opportunity of publicly discussing his views with learned debaters. The *melee*

came off in the presence of a large assembly with umpires duly chosen.

Pundarikapuri was evidently a clever man, but his knowledge was nothing to Sri Madhva's. The Rigvedas formed the chief topic of debate. Pundarikapuri cut a sorry figure by being unable to expound even the opening lines of the first hymn, so confused was he at the sight of the assembly.

Notwithstanding every effort to rally on the part of Pundarika and his adherents, the affair proved a walk-over to his opponent. Smarting keenly under this crushing defeat, Padma Theertha and party beat a precipitate retreat.

That night, they vanished suddenly, and without notice, nobody could say waither. It was soon discovered that the library of the Acharya had gone too. A base theft had been committed. The librarian, one Shankarachariyar by name, reported the news to Sri Madhva in blank dismay. Mischief had thus taken a serious turn, at last.

Sri Madhva started without delay in pursuit of Padma Theersha's camp. The latter had however made a great distance by rapid marches. By dint of sternous exertion, the pursuers were able to catch the flying camp, after a hot chase of many miles, at Pragrya Vata, a village in the modern Puthur Taluq (Kodee Padi in the vernacular).

Information was taken to the Raja of Kumbla, one Jaya Simha by name. An inquiry followed, and this furnished an occasion for the king being thrown into contact with Sri Madhva, and obtain a glimpse of His

Holiness at close quarters. A royal messenger was sen to the Acharya's camp to pay the respects of the king, and invite Sri Madhva to the king's dominions. The messenger submitted to His Holiness that Padma Theertha had given up the books overnight (it was a full moon day) and that a mediator was in charge of them, and that Sri Madhva might go over and take possession, on receipt of the message.

Sri Madhva travelled westward and went to Kabenadu, the State of the Kumbla ruler. Five miles from Kumbla is the village of Madhur. From this place, he proceeded to Vishnumangalam on foot.

The procession to Vishnumangalam was one of surpassing grandeur. The bell of the temple was, rung, and the party started on a grand procession. A large concourse of people had gathered to take Sri Madhva with insignia of honour. The musicians marched in advance, playing their best airs. Sankeertan groups sang of Hari in ecstatic devotion, and marched in the procession, heedless of nothing but their own all-absorbing song and dance. Brother ascetics and Sishyas walked along, chanting Vedic Hymns in a slow, majestic, soul-stirring monotone. His Holiness walked in the centre, the observed of all observers. His face was beaming with smile, and his features were sparkling with light. Sri Madhva now exhibitted an indiscribable halo of sanctity superadded to the extraordinary loveliness belonging to his handsome form. The garland of green Tulasi reached his knees. An umbrella of pearly-white, was held over his head. An eager throng walked on every side with eyes fixed on him, eager to anicipate his slightest wish. After the procession had gone some distance, the party met the king advancing to

welcome His Holiness. At sight of the cortege, the king descended promptly from his vehicle (evidently a palanquin) and walked to Sri Madhva. King as he was, he fell prostrate before the holy ascetic, in the dust of the road, and rendered becoming obeisance. It was the spectacle of a crowned king doing homage to an uncrowned king, of royal sceptre acknowledging the superiority of the priestly wand, of a ruler of men bowing before a ruler of hearts.

After a brief exchange of amenities suitable to the occasion, the march was resumed, the king accompanying His Holiness on foot, until they reached the great temple of Vishnumangalam, which was not far off. Here the inhabitants of about 25 villages had assembled together, to welcome Sri Madhva. Everyone felt a peculiar enthusiasm when he joined the throng of Bhajana and Sankeertan parties and posted himself somewhere on the path to obtain a glimpse of the Master. Everybody felt himself amply rewarded, when he at last caught a glance of the Acharya whose beaming face had a kind look and courteous how for all.

The crowd made way for the Master and the king to enter the temple. In the biggest hall (mantapam) the assembled multitude settled down eager to see and longing to listen. Sri Madhva sat on a slightly raised seat, facing the assembly of numerous Pandits surrounding him. One of the disciples, Hrishikesa Theertha, read verses from Srimad Bhagavata and these were expounded by Sri Madhva. It was a charming scene altogether.

There sat in this congregation, of Pandit, Trivikramacharya by name, whose erudition surpassed that of all

the other Pandits. He was a noteworthy personage whose scholarship had been the subject of aniversal praise. He had heard of Sri Madhva and had come to test his worth.

Armed at every point to meet any attack, This Pandit came to Vishnumangalam and joined the assembled galaxy of Pandits as a star of the first magnitude. He sat silently listening, when Sri Madhva continued to expound Srimadbhagavata. It made an impression on him, stirred up his deeply buried doubts, and created a simultaneous chaos in his mind. He had listened to nothing like this before. He had no fault to find, with all his skill in hairsplitting dialectical subtleties, and with all his ability to make Sanskrit language obey his wish and will, like a slave, and convey any meaning suited to his purpose.

The time and the occasion were not suitable for making himself known. He therefore waited for a better opportunity to engage Sri Madhva in an intellectual contest. He was greatly impressed by what he had seen and heard. He realised, dimly and vaguely as yet, that the ascetic before him was a personage of no mean order.

King Jaya Simha stayed in the mutt, and saw, what is seldom given to royal eyes to see, the inner life of the Master, the springs and motives of his mighty work, the secret of his vast influence, and the growing popularity of his creed. He had for a time thrown off the distance of royalty and mingled with common-folk, and this had qualified him to receive Sri Madhva's blessings.

While at Vishnumangalam, Sri Madhva recovered his library from the hands of mediators, and restored it

to the possession of his ltbrarian, Sankarachar. King Jaya Simha was instrumental in bringing about this result without further trouble. His Holiness blessed the king for his kindness and help, and gave him leave to depart. He left the mutt an altered man.

Sri Madhva made a stay of some length at Vishnumangalam, which was evidently a favourite centre of camping for him, and proceeded to the village of Amaralaya (Kudilu in vernacular). Here, he camped in an important temple, and spent most of his time in explaining his Sootra Bhashya to learned audiences. Pandit Trivikrama who was waiting for a suitable opportunity presented himself in the mutt, at this place, and challenged a discussion. What followed was an epoch-making controversy that lasted for fifteen days with unabated vigour, and ended in the surrender and conversion of Trivikrama.

He prayed to be accepted as a pupil and initiated into the truths of Dwaita Vedanta. Here was an honest debatant who fought a pitched battle, and lost it. He made a brave defence on behalf of Monism and vested interests, and when he was convinced that his position was untenable, he harboured no ill-will whatever at the defeat he sustained. He had the strength of mind, and the courage of conviction, to lay aside all conceit of scholarship and become a convert. With most people, an academical defeat carries conviction no deeper than the lip. With Trivikramacharya, it sank deep in his heart. It may be mentioned, that this Pandit's brother Sankaracharya by name, was already a disciple of Sri Madhva. He was the Master's librarian, and it was from his custody, that the

books had been stolen. Pandit Trivikrama now followed the example of his younger brother.

Pandit Trivikramacharya gave an additional impetus to the religious brother-hood, His scholarship commanded respect, and his devotion to the cause was unbounded. Sri Madhva assigned him the duty and privilege of writing a commentary of his Sootra Bhashya, for, it was found that the language of the Bhashya was so brief and so condensed as to tax the Pandits and the people hard. The Pandit cheerfully undertook the task and soon produced the famous work, Tatwa Pradeepika by name, which is still an authorative exposition on the subject.

In the course of his work, Pandit Trivikrama encountered difficulties which severely tried his powers. The enigmatic Sootras and the condensed Bhashya required a fuller elucidation at the hands of the Master himself. From first to last, the aphorisms created doubts and difficulties, such as could not be dealt with in the Bhashya whose scope was limited and circumscribed.

The Pandit submitted to Sri Madhva that another commentary from his masterly pen was absolutely necessary, in which, the chief topics should be discussed more fully and freely, so as to enable the Sishyas to fathom the depths of Dwaita Vedanta to some extent. The Pandit pointed out, as he alone was competent to do, with special reference to the works already composed by Sri Madhva, that though the field traversed had been large and varied, further light was sorely needed to illumine the path.

The result of the Pandit's request, supported as it was by the prayer of other Sishyas too, was the produc-

tion of 'Anu Vyakhyana' in simple verse. The thoughts were so much at his command, that Sri Madhva dictated the verses with ease to four sishya-amanuenses, and completed the (four) divisions (Adhyayas) of the book, at the same time.

Madhyagehacharya was not overflowing in wealth. He had some lands, the extent of which it is not possible to guess, and some property besides, not worth mentioning. He was able just to make both ends meet, by a life of thrift. Simple living and high thinking is the rule of a Brahmin's life, though, in modern times, western civilisation is playing duck and drake with this rule. Madhyageha had cared little for personal comforts. His younger son had followed his example. He had made an excellent use, in youth, of the opportunities he had, for acquirin a sound education. He had learnt under his father, and presumably under other teachers too, all that there was to learn in secular and sacred books. This education, it must be confessed, was all calculated to bring him wealth or add to his wordly goods. On the other hand, it turned his eyes heavenward. He had remained an honest son attending on his aged parents with devotion, and cultivating habits of study and concentration in the moments of leisure that he could snatch. He had been virtually a recluse though ostensibly in society, and had been simply binding his time to be released from the ties that held him to home.

In this frame of mind, he had paid little attention to business affairs, had collected rents very indifferently, and had occasionally run into debts. Ill-luck, failure of the season, and the usury of the money-lender, had pulled him low, and confirmed him strongly in his resolve to

break through the worldly bonds, and dedicate his life to the service of God, like his venerated brother. He had been bidding his time, and it came at last.

He begged Sri Madhva to accept him and consecrate him as a monk without delay.

The time was however inauspicious for the purpose. Sri Madhva had no wish to hurry matters. He prevailed on his brother to go back to his home and wait at least till the end of the Chaturmasyam (4 months') term. When the autumn was passed, and the 'vow period' ended, Sri Madhva set out for Pajakakshetra.

A suitable day was fixed and the ceremony was gone through. Sri Madhva accepted his brother into the ascetic order, initiated him duly and installed him a Sanyasin under the designation of Vishnu Theertha. The Guru saw with satisfaction, not unmixed with pride, that the recruit gave promise by his learning, habits, and bent of mind, of proving to be one of the holiest of the holy brotherhood.

Vishnu Theertha was not the only person who received ordination on this occasion. Seven other persons took orders on this memorable day. They got shaved together, bathed in the Kanwa Theertha, and sat on a platform of the Aswatha tree to receive the Initiation at the hands of the Master. These spots are still remembered with clearness, and pointed out to pilgrims.

These eight persons were the first ascetics of the eight monasteries of Udipi, whose line has continued to this day. They are the eight monks that took charge of

the Shrine of Sri Krishna from the Master. Their names and the Mutts are given hereunder:—

1. Hrishikesa Theertha, Head of Palimar Mutt.
2. Narasimha Theertha, Do Adamar Mutt.
3. Janardana Theertha, Do Krishnapura Mutt.
4. Upendra Theertha, Do Puttige Mutt.
5. Vamana Theertha, Do Kanoor Mutt.
6. Vishnu Theertha, Do Sode Mutt.
7. Rama Theertha, Do Seeroor Mutt.
8. Adhokshaja Theertha, Do Pejawar Mutt.

At this holy spot, there is, even now, a Mutt belonging to Pejawar Swami and also a *Brindavan* of Vijaya Dhwajacharya, the Pejawar ascetic who has left a renowned commentary of Srimad Bhagavata.

Soon after the ordination, Vishnu Theertha parted from the Master to visit all the sacred rivers and shrines of India. He made a long tour through the length and breadth of the country, bathed in every sacred river, worshipped in every shrine, and returned at the completion of the tour to Harischandra Hill. In the eaves and glens of its hilly jungle, he shut himself up, to observe rigid penances for a subjugation of the flesh, and to practise Yoga. He gave up not only luxuries but even necessaries to a very unusual degree. Every fifth day, he took nothing more than Panchagavya to allay the devouring appetite, and this, if some disciple brought and kept in an urn at the foot of the hills. He pitched his abode at a height, too chill to be endured, in natural crevices too cramped and too risky for human shelter. Thus he passed months and years, furnishing to Sishyas an object-lesson of piety, resignation, and penance, such as they had never seen before.

The world seldom fails to honour merit. Men watched the remarkable hermit with interest and felt irresistably drawn towards him. One man after another, approached him in his solitudes, and begged leave to attend on him. Some entreated him to accept pupils, so that, his vast learning and profound scholarship might not be thrown away. Anirudha Theertha and Badarayana Theertha are two of the disciples who received ordination at his hands. By dint of persuation and entreaty, Anirudha Theerthu prevailed on him to leave the mountain solitudes, and go over to Udupi. He complied with reluctance. His austerity was the subject of admiration everywhere. He should have come to be defied, but for the more illustrious brother who eclipsed him by a piety more divine.

It is easy to guess that the brothers took each his own route, in treading the path to the goal. The elder had a sclemn mission to fulfil, He, therefore, sought people and delivered his message unto all who deserved. The younger avoided society and sought retirement as best suited to his ends. The elder wrote works after works for the benefit of Sishyas. The younger spent most of his time in introspection, Probably, their tastes and temperaments too, led them in different ways, though, of course, both were rigid Vaishnavas, and both were of identical mind in beliefs, Thus it came to pass that Vishnu Theertha felt the bustle of town-life too hot and irksome. He longed for the mountain-wilds, for the solitudes of nature, and wished to roam about as a free hermit, The Western Ghauts, close at hand, which bounded the Canara Country to the east, afforded him facility for gratifying his carvings. He climbed the

heights of the Ghauts, and pitched his residence on the peak of Subramania. It was a magnificient forest hitherto unexplored by men, and inaccessible to any but the aboriginal tribes of the Hill. Vishnu Theertha found the spot cut out for his taste. It was an ideal spot which answered his heart's longings. He consequently fixed his abode here. Among the sacred places of the west coast that the Madhva pilgrim visits, Subramania even now ranks high for sanctity. Vishnu Theertea founded a Mutt at the place. The impetus transmitted by his austerities still permeats the institution. It must not be forgotten, however, that Sri Modhva lent the weight of his approbation to his brother's plans. The idea would not have attained fruition without his sympathy and support. It was highly gratifying to him to see his brother, till recently immersed in worldly cares and eoncerns, turning out an ornament of a monk. He, therefore, helped him to make the new Mutt a suceess. Out of the holy Saligram-stones he had brought from Vyasa's Badarikasrama, he deposited one at Subramania for his brother's worship. In people's eyes, this largely enhanced the importance of Vishnu Theertha's retreat.

Apart from the eight ascetics intended for Sri Krishna's special service, other ascetics were also ordained by the Master. Chief among these, was Padmanabha Theertha. He was Sobhana Bhatta of the Telugu country and was the first convert to the new faith. Padmanabha Theertha perpetuated the line which, later on, branched into Mutts now known as Uttaradi Mutt, Vyasaraya Mutt, Sumateendra Mutt, and Mulabagal Mutt.

Trivikrama Pandit wrote the famous Tatwa Pradeepa, the first known commentary of the Acharya's Bhashya,

and Padmanabha Theertha wrote Sanyaya Ratnavali the first known exposition of the Acharya's great work, "Anuvyakhyana". Scores of disciples followed to receive ordination and blessing from His Holiness. Nara Hari Theertha, Madhava Theertha, and Akshhobhya Theertha, are some of the well-known names. These were the successors of Padmanabha Theertha to the Headship of the Mutt, one after another. Among the grihastha Sishyas, besides Trivikaama Pandit, his younger brother Sankaracharya and another Sankaracharya of the same family are well-known. In this connection, we cannot ignore Pandit Narayanacharya (the son of Trivikrama Pandit) the author of the poem "Madhva Vijaya." This work consisting of sixteen chapters in various metres is a delightful account of the great Acharya's life and doings.

It has been noticed that Sri Madhva travelled once through Southern India and twice through the North. Besides these travels, the Master performed many a small tour in Canara and Mysore. He honoured the country from Manjeshwar to Subramanya specially, with frequent visits. He knew parts of Mysore at least very well. The banks of the Bhadra near Mysore were his favourite resort for *tapas*.

The master spent some time in Mysore, and passed through Saridantara, Nerenki, Vydianatha, Ujire, and Kadathila, to Kanwa. He halted in every important place and did many a wonder.

On the banks of Gomati, Sri Madhva repeated the wonderful performance he once exhibited at Goa years before. A Sudra King scoffed at the saying that the recital of a particular Vedic Sookta or Sooktas (Hymns)

would cause seeds to sprout and grow. He assumed that this was impossible, and therefore attacked the truth and veracity of the whole body of Vedic teachings as a pack of untruths. Socially, he was a great man. He was an anti-Brahmin of a malicious type. His views received a leaden weight from his rank. Sri Madhva who, ordinarily, would have paid little heed to sneering criticism of this sort, thought within himself that the occasion might be availed of to make a demonstration. None but he could do it, and if he chose not to, the thing would remain unproved, for ever. Sri Madhva accepted the king's challenge, and took up a few seeds in his palm. He recited the hymn in question "*ya oshadhi*" slowly, with the rise and fall of Vedic music, and in a manner that no Brahmin had heard it recited before. The result was indeed as the Sruti declared. The recitation produced the same effect on the seeds as his soul-stirring music had done at Goa. The seeds grew into plants, followed by flowers and fruits. The marvel struck the king mute.

To the last, Sri Madhva's physical and mental power continued unabated. He was frequently furnishing instances of the iron frame he possessed, and of the indomitable strength of his muscle. Once upon a time, two brothers Kodanjadi and another, who evidently had the reputation of extraordinary strength, happened to visit the Mutt. Their boast reached Sri Madhva's ears, and they were consequently called to his presenee. Gandavata (Kodanjadi) said that he had once carried a flag-staff of Sreekanta temple, too heavy for 30 men's united strength. He boasted further, that he had, by a kick, felled a living cocoanut tree. Sri Madhva could not repress a smile when the brothers claimed to be matchless in strength.

He allowed them a trial. He fixed a toe of his on the floor, and asked them to dislodge it, if they could. Kodanjadi came up and tried all his strength. Sweating hard with fatigue, and trying all his might, over and over again, he gave up the trial as hopeless.

On another occasion, and at a different place, another Sandow turned up. His boast was that he could lift and carry weights that fifty men could not. Such a feat he had accomplished, they said, by triumphantly carrying about a ladder too heavy for fifty able-bodied men. Sri Madhva gave him his neck, and asked him to squeeze it flat if he could. Meantime, he began to recite a Vedic hymn at a high pitch, with suitable intonation of voice. Poorva Vata (this was the Sandow's name) went on pressing as hard as he could, but the recital went on gloriously, all the same; the ringing voice was not affected in the least, not a crack appeared, no hoarseness, no lowering of pitch, nothing at all to indicate that the vocal organ was under pressure. An apology of Bheema was of course no match to a real Bhcemasena.

Strong and weighty as he was, Sri Madhva once caused a thin bachelor-boy to lift and carry him on his shoulders round the four streets of a Nrisimha Temple. He sat so light that the boy seemed to carry a feather rather than an Avatar of Bheema.

His Holiness came one day to the river bank and found a huge boulder lying there. On quastioning the people about its history, he was informed that the stone had been brought by a thousand persons, and deposited there, in order to serve as a bridge over the deep current, and that, owing to its great weight and natural difficulties

Sri Madhva lived seventy-nine years and some months, from the Vijaya Dasami day, Vilambi, to the ninth day of the bright fortnight in the month of Magha of the year Pingala. For some months, before he choose to disappear from earthly environments, he evidently stayed on the banks of Kanwa Theertha.

The span of mortal life that Sri Madhva had assigned to his earthly career was run out. The work was done, the aim was achieved, and the goal attained. The seeds of a renovated religion had been planted in fertile soil, among good men and true, and they were bound to sprout and shoot, blossom and fructify, in proper time. He had spoken and written in words winged with fire. He had dispelled doubt and delusion in honest minds, and left the fruit of his labours in the hands of God. He had striven hard with no mean success to stir up reason and reflection among the learned of the day, and expected that posterity would reap a harvest of plentiful bliss, out of his work.

To a vast gathering of pupils he was warmly expounding his favourite Upanishad, Aitareya, when the curtain fell, with a shower of flowers from the heirarchy of Gods. Sri Madhva disappeared body and soul from vision, and repaired unseen to Badari for good.

---

## SRI MADHVA'S PERSONALITY

### A GENERAL VIEW

The East is proverbially immobile. It is averse to change. It is slow to receive new ideas. Its conservatism is well known. Those who fully realize the phenomenal disinclination of India to change, may pause for a moment to think what a great person Sri Madhva must have been to have attacked the strong-holds of custom with such a large measure of success.

Man everywhere clings to his faith with great tenacity, and the oriental man in particular sticks like a veritable leech to whatever bears the impress of custom and age on its brow. The history of most nations bears witness to the bloodshed and bonfires of martyrdom at the altar of some formula of religious faith. It therefore means no ordinary strength and power when a Reformer rises among men and succeeds in dislodging a single conviction or eradicating a single well-rooted practice. The orthodox call these great ones Incarnations of some superior deity. In the west, they would simply be called Heroes. We need not quarrel over mere difference of nomenclature. It does not admit of doubt that these leaders of men are superior personalities, great by their moral, intellectual, and spiritual height. They possess some super-subtle sense or faculty, be it intuition or inspiration, which enables them to see through the veils of nature and hold a mirror to the inner workings of hearts and souls.

The question, however is, was Sri Madhva an Avatar? What are his claims to be considered such? Was he one of those rare Beings who hold up the torch of knowledge to light up the heaven-ward path of straggling humanity? If so, what are the proofs? The sequel must answer.

Sri Madhva was a teacher of enormous power. He revolutionized religious worship by making it a surrender of the heart and the soul, instead of being a mere realization of the head. He made devotion a thrill, a paradise, on earth. He presented God and man in a new relation altogether, by emphasizing that aspect of the Divinity which blesses and redeems the Bhakta, out of grace. Thousands of people followed Sri Madhva, idolized him and deified him. He accomplished in South India what the prophet of Nadia did two centuries later in Bengal. Sri Madhva and Lord Gouranga were both teachers of Dwaita out-and-out, the points of resemblance being in fact so numerous even as regards details, that Swami Vivekananda is of opinion that the Chaitanya School is no other than the Madhva system in essence. He says speaking of Sri Madhva "There has been the great Southern preacher, Madhva Muni, and following him, our great Chaitanya of Bengal *taking up the philosophy of the Madhvas and preaching it in Bengal*." In these circumstances, those that believe in the divinity of Gouranga, and such may be counted a legion, would hardly dispute Sri Madhva's position as a great Avatar.

No doubt, Sri Madhva performed miracles as other prophets did, before his day. It is said that he ate super human dinners and lifted impossible weights. He brushed aside known laws of nature in a manner that no

other mortal could have done. He walked through unfordable depths of the Ganges as if on *Terra Firma*, and saved his followers from perilous situations, by nothing short of miraculous deeds. It is needless to recapitulate all that he did. When he sang, the music produced a commotion even in the vegetable kingdom. When he recited a Vedic hymn, seeds held in the hollow of his palms, shot forth sprouts and branches. All this, he did in order to impress the common folk.

Whether Sri Madhva performed miracles or not, his title to greatness does not lie in them, but in his virtues, his austerities, his learning, his ethical and spiritual leadership.

A modern European critic, by no means a panegyrist or partisan, sums up his opinion about Sri Madhva in the following words:

"His zeal, his rigid self-renunciation, combined with serene gentleness and benignity, his wisdom and eloquence, his personal dignity and beauty, gave strange force to the doctrines he taught, and won men's hearts. Wherever he went, crowds flocked to his teaching, and thousands of all ranks enrolled themselves among his adherents. In the fulness of his fame, he went to Badari. His was a mind, not only deeply reflective, but of great practical sagacity and insight, capable of profound and comprehensive views of life, able to descern the causes of the evils under which society laboured, and to devise and apply the proper remedies. The impression left on the mind by his whole career is that of a man who combines with intellectual originality, the not less essential elements of greatness, such as magnanimity and moral

elevation of nature, superiority to vulgar passions, an absorption of mind with larger objects, such as rendered him absolutely insensible to personal ambition, also self-reliance and strength of will, the confidence that comes from consciousness of power and resource; the quiet, patient, unflinching resolution which wavered not from its purpose in the face of dangers and difficulties that baffle or wear out men of meaner mould. Along with these, he possessed other qualities not always combined with them, such as sweetness, gentleness, quickness, and width of sympathy. His character embraced that rare combination of qualities, which lends to certain exceptional personalities, a strange power over all who came within the range of their influence, calls for the love and devotion of human hearts, welds under a common impulse, the diversified activities of multitudes, and constitutes its possessors, the chosen leaders of mankind. An important place is undoubtedly due to the morality which was not only embodied in the life of Madhva, but constitutes a great part, if not the main subject of, his teachings."

## WHAT WE OWE TO THE FOUNDER.

## SOME CHARACTERISTIC TRAITS.

No ideal, however lofty, fails to suffer by lapse of time. In course of time, it passes through impure minds, and is handled roughly by hostile forces and conflicting currents of thought. A crust of superstition grows over it and hides the light. Sri Madhva's ideals are no exception to the melancholy rule. The lapse of 700 years since he lived and taught, has degraded his ideals in many respects. But even when full allowance is made, it is a matter for congratulation that the living fire of

SriMadhva's burning words is not yet dead, and that examples of self-abnegation at the alter of faith are probably more numerous in the Madhva community than anywhere else.

The Ekadasi-fast is an instance in point. Once a fortnight, numerous men, and most women, in this sect, fast for a whole day, not taking even a single morsel of food, or a drop of water, to allay hunger or thirst. Occasionally two such days of fasting occur together, under some rules of planetary calculation. Nothing daunted, they observe the fast rigidly for forty eight hours and more. A long list of other fasting days is similarly in force. It is needless to go into details. It is not a list more honoured in the breach than in the observance. Such is the intensity of belief.

In days of yore, the school of Kumarila Bhatta gave a powerful impetus to animal sacrifices. Sri Sankara gave it a check, but tolerated it. He advocated the view that animal sacrifices were enjoined by the Shastras and were highly meritorious, though *(Jnana)* knowledge alone could save the soul. Instances were not uncommon, in which animal slaughter was carried on with cruelty in sacrificial sheds. Sri Madhva put a stop to this with his powerful voice and pen. He did not do away with the system of sacrifices altogether, but he enjoined a substitute for the living victim, to be made of meal-flour. The spectacle of a Brahmin or Brahmins killing sheep was, in his opinion, growing scandalous. He proved it to be against Shastraic law in the Kali age, and forbade the practice altogether, so as to make the Brahmin's life a consistent vegetarianism throughout.

Sri Madhva attached the greatest importance to an intelligent study of the Shastras. He cared not for Vedic recital as a mere feat of memory. He gave no encouragement to the time-honoured practice of commiting volumes of Vedas to memory without the least idea of their meaning. Brahmins of other sects hurl this as a reproach that very few Madhvas are great Vedic reciters. While the percentage of Vedic reciters is undoubtedly small in this sect, the proportion of earnest and ardent students of sacred works is very much larger than in other sects. Most Madhvas begin from Manimanjari, and Madhva-Vijaya, and wade patiently and enthusiastically through the whole range of Dwaita literature. They have, on the whole, a more intimate acquaintance with the main articles of their native faith than the average Hindu of other systems. This observation requires to be greatly qualified, having regard to the redical changes brought on by English education in modern times. The statement is nevertheless true in the main, even after making due allowance for the new leaven causing a general ferment.

It has been remarked that Madhvas pay more attention to Itihasas and Puranas than to the Vedas. Sri Madhva has expressly enjoined on his followers to fill up the Vedic studies with Itihasas and Puranas. He regarded the Vedanta course incomplete without the latter. As the Ramanuja people attach a special value and merit to Srimad Valmiki Ramayana, so Madhvas treat Mahabharata and Bhaghavata with peculiar esteem. Sri Madhva has left a metrical synopsis of the great epic (Mahabharata), laying stress on the morale and import of all the obscure passages of the original. His view is that the language of Mahabharata is capable of ten different

interpretations, many of which are of great esoteric value. The reader will find that this remarkable work is indeed a marvel in the world of books. Mahabharata is not a History or a story-book in the ordinary sense. It is an epitome of "Universe-History." I mean, that it gives an account of the universe such as no other book attempts to give. It is the history of the evolution of the universe, dealing with the physical, moral, astral, and spiritual planes. It deals with cons upon cons of time. It deals with enormous worlds in their forward and backward journey, tracing the history of nature from the womb of God through the egg of Brahma, and the creation of clementals, onward and ever onward, through enormous cycles of Krita, Treta, Dwapara, and Kali ages, up to the great dissolution (Mahapralaya). Dealing with events in this manner this great book speaks of events and incidents that look like legends for poor mortals of the iron age. Sri Madhva pays special homage to this book as standing on a footing of equality with, if not superiority to, the Vedas. He declares himself implicitly following its footsteps. As furnishing a key to the Vedic system, it is a wonderful book, *par Excellence.* To men and women, and especially to those who have not the time and the energy to crack the hard nuts of the technical Shastras, Mahabharata and its epitome, are soul-lifting volumes. Dr. F. A. Hassler of America says of Mahabharata, "In all my experience in life, I have not found a work that has interested me as much as that noble production of the wise, and I do not hesitate to say, inspired, men of ancient India. In fact, I have studied it more than any other work for a long time past, and have made at least 1000 notes which I have arranged in Alphabetical order,

for the purposes of study. The Mahabharata has opened to me, as it were, a new world, and I have been surprised beyond measure at the wisdom, truth, knowledge, and love of the right, which I have found displayed in its pages. Not only so, but I have found many of the truths which my own heart has taught me in regard to the Supreme Being and His creations, set forth in beautiful, clear, language."

Sri Madhva set the example of Sankeertan dance to the tune of various meters by his well-known "Dwadasa Stotram." His successors continued it in Sanskrit as well as Canarese poetry. Two centuries later, Lord Gouranga of Navadweep, conquered Bengal by Sankeertan parties of "Haribole." In Tirupati and Jagannath, the living fire of this devotion is prominently observable and enjoyable. The institution derived its origin from Sri Madhva's time and lives with great vitality and vigour among the sect, though other religious founders have also adopted the practice, in recent times. When the heart thus surrenders itself in a genuine Sankeertan song and dance, the soul feels lifted up to great elevations of purity.

Hosile critics are fond of observing that the Madhva is a narrow-minded creature, who is nothing if not bigoted. Sri Madhva condemned the system of Sri Sankara with all the vehemence of which he was capable, as he considered Advaita to be totally destructive and subversive of the very spirit and essence of Theism. He considered that Sri Sankara did the world enormous mischief by promulgating his Monistic system. To this day, a spirit of intolerance does mark the orthodox followers of Sri Madhva. They will tolerate anything, but not Monism, and the reasons are obvious. Some people

fancy that because a Sringeri abbot robbed Sri Madhva of his library, the latter vented his wrath by denunciation. Others say that it is the bitter presecution of Madhvas in the time of the early "renegades," that left a deep wound which has never healed since. So far as the founder is concerned the critics are wholly wrong in attributing any rancour or malice to him. He does not seem to have suffered any personal wrongs of such an aggravated nature as to lose temper and balance, and hurl anathemas in fury. Nor did he in fact indulge in fulminations as is often supposed. It was due to the exigencies of his strong convictions that he had to condemn Monism, and this alone, he did, with unrelenting logic. John Stuart Mill has condemned Hamilton in language far more bitter.

Baba P. Bharati (speaking of Vivarta Vada, illusive appearance-theory) says "This new Vedantic thought has done and is doing more harm to the world than any other religious theory. It is a worse delusion than the delusion of Maya."

---

## THE WAVES OF VAISHNAVAISM

Within 200 years after Sri Ramanuja, came Sri Madhva, pleading for Vaishnavaism with eloquence and fervour. If Sri Ramanuja moved chiefly in the east coast districts of Southern India, Sri Madhva took possession of the west coast, and made his memorable conquests there. Sri Madhva attacked Monism, the school of Sri Sankara, in the strongholds of Malabar and Canara, and spread his views from Himalayas to Cape Comorin by frequent tours.

Thus, one wave after another of Vaishavaism passed over the country overwhelming, submerging, and destroying, the landmarks of antagonistic schools, and establishing fresh landmarks in their place. From the 10th to the 16th century, medieval India was charged by the electric currents of Vaishnavaism, to an extent, and in a measure, probably unknown at any previous period of Indian History. Three successive teachers appeared within intervals of about 200 years each, and appealed to the hearts of the people with fervour that produced remarkable results.

The Vaishnava is aggriveed that a school of thought purporting to be bassed on the Vedas, and known as Vedanta, should be, in fact, Budhism in disguise. He shrinks from monism because it reduces God into a state of unconsciousness or of void. Sri Madhva found it no better than Soonya and Atheism, and raised an emphatic protest against it.

"The one without a second" on which Monism is built, is according to Sri Ramanuja, Sri Madhva, and other Dualists, the great Vishnu of the scriptures, who is of peerless elevation. Of all the gods and demigods in the Pantheon, the Vishnavas say, Vishnu, Narayana, Krishna, Hari and other synonyms, denote the Supreme Spirit, whether He chooses to take a form or remine the abstract unseeable, omnipresent spirit, in which the universe lives, moves, and has its being.

Sri Madhva did not underrate the importance of image-worship in sanctified temples. One day, when he was sitting in medication on the sands of the sea-shore, an image of Sri Krishna came into his possession, almost by a mirracle. It had belonged to Dwaraka, and had been worshipped by Sri Rukmani, He installed it in a small temple at Udipi, and founded eight Mutts to take charge of Sri Krishna's worship. He legislated suitable formulas of worship to regulate every detail of the Divine Service. He rendered it impossible for the idol to be contamihated by unholy touch. He did not forget the least important particular, connected with the hours of Puja, the postures of devotion, the hymns and prayers to be recited, the decorations at every one of the nine. Poojas of everyday, the offerings of flowers, fruits, and dishes, to be made on each occasion and the magnificient hospitality which was to mark and adorn Sri Krishna's service. One who sees the courses, absolutely forgets that it is but an idol that is being served. Every honour and every homage that the mind of man can conceive of to glorify an Emperor of Emperors, if present in flesh and blood is paid with tireless patience and obeisance, day after day, in total forgetfulness of the fact that it is after

all an image that stands before them. Where can the world show a parallel to Sri Krishna's temple at Udipi.

Thus the propagation of Vaishnavaism was made in various ways, by means of original treatises, controversial conqests, and reformed tempels. The members of the new faith were called on to bear on their persons, prominently visible symbols of their faith. If they believed in Vishnu, why hesitate to bear the insignia, and proclaim their beliefs to the world? The men were bold to a fault. Their belief was sturdy. They cared two straws for the cynic's sneer and the Charvaka's contumely. Vishnu was their goal, their all in all. They gave themselves Vishnu's names, they daubed themselves with Vishnu's symbols, and branded themselves with Vishnu's weapons, in order to keep themselves constantly in touch with the memory of Vishnu. Even in modern India, these external shalls of Vishnavaism are present, though alas! the kernel, the vital spirit, that animated the early propagators, seems either dead or is in suspended animation.

Ancient Bhattas that preceded Sri Sankara, laid stress on Karmic sacrifices as the salvation of men. They took their stand on the Karma Kanda of the Vedas, and pleaded for endless rituals. All religious activities centred on Karma as the pivot, all energies were directed towards devising, organising, and performing, some sacrificial rite or other, to the utter neglect of the Upanishads. Sri Sankara shifted the centre of gravity of Brahminical activity to a different point. He pleaded for *Jnana* or knowledge, as the saviour, as the only panacea for the ills of humanity. The successive phases of Vaishnavaism brought about another shift, by laying the greatest emphasis on Bhakti as the most effectual

instrument of emanciption. It may be that the three schools of Vaishnavaism have differences amongst themselves. But it is common ground for them that self-surrender is the true path, and that the Lord's grace is the salvation of humanity.

Sri Madhva recognizes the importance of true Karma, of Jnana, and of Bhakti, and classifies all devotees as Karma Yogins, Jnana Yogins, and Bhakti Yogins, though not in the sense in which Bhattas and the Monists understand the expressions.

But Sri Madhva's attitude towards Siva is very different. He found that Siva was the popular deity of the country. He was probably born a Shivalli Saivite himself. He found South Kanara in particular full of temples where the Lingam was the idol of worship, and Bootastans, invariable adjuncts thereof. In the Ananteswara, Chandramouleswara, Kanana Devata, Vadabhandeswara temples, where the often worshipped in his youths, it is the Lingams that forms the image, though some of these Lingams are considered to be representations of Vishnu and not of Shiva. In Sri Madhva's system, Siva occupies one of the highest ranks, he being placed next to the Four-faced Brahma, Vayu, and their consorts. Madhvas freely visit the temple of Siva, and worship this deity. There is not the least trace of rancour in any references or allusions to this deity in Madhva writings.

Sri Ramanuja deemed it possible that the Almighty God might incarante as imperfect Avatars. For instance, that say that Anirudha, Pradyumna, and Sankarshana possess the divine attributes, only in part. Madhvas

consider that the Supreme God is *perfect* in all His Avatars, and that there is not the slightest trace of a difference between one form and another of the God's great manifestations.

The Sri Bhashya recognizes and approves of the distinction drawn by the Sankarite school, between the Karma-Kanda and the Jnana-Kanda of the Vedas. It is said that the drift and aim of each is different, and that the Upanishads alone deal with God and with the Path. Sri Madhva holds that the distinction does not exist, that the import of all the Vedas is the same, and that every syllable and every sound of the Vedas signs the praise of God.

Sri Chaitanya steered clear of these subtleties. He did not trouble himself to build up a system or think of details for a code of religion. His life shows that he was an uncompromising Dualist (Dwaiti).

Some people say that Sri Chaitanya derived his ideas from Sri Vaishnavas. Others say that he was a Madhva. Swami Vivekananda is disposed to regard him as a Madhva Dualist, rather than a Visishtadwaitin. He speaks of our Acharya as "the great Madhva whose leadership was recognized even by the followers of the only Northern Prophet whose power has been felt over the length and bredth of India, Sri Krishna Chaitanya." It would appear that Sri Chaitanya wrote an independent commentary on the Brahma Sootras. Swami Vivekananda says "The commentry that Sri Chaitanya wrote on the Vyasa Sootras has either been lost or not found yet. His disciples joined themselves to the Madhvas of the South."

# DUALISM: COMPARED AND CONTRASTED WITH OTHER HINDU DARSANAS

In the diversity of doctrains that here had a following in India, and are collectively referred to as Hinduism, if we try to think of any underlying unities we are struck with the consensus of opinion on two points at least, namely (1) Karma and (2) Metempsychosis. The theistic as well as atheistic creeds of India have mostly pleaded warmly for these two theories, to account for the evelution of man. One notable exception is the *Charvaka* who is a thorough materialistic secularist. His system hardly deserves to be called a philosophy, for, he does not care to put forward a reasoned theory of man and the universe.

To those who have a superficial acquaintance with the origin and evolution of the Hindu Darsanas, it may appear that Monism is the oldest creed in India, that Visishtadwaita, is next in birth, and that Dualism is the latest of all, a growth of comparatively modern times. This idea of sequence is based on the chronolology of Sri Sankara, Sri Ramanuja, and Sri Madhva, the three great apostles of the respective schools. But Dualism was known long before Sri Ramanuja and Sri Madhva popalarised it. Of the six ancient systems, Nyaya and Vaiseshika are allied, and so are Sankhya and Yoga. The latest pair of all, is Purva Meemamsa and Uttara Meemamsa. The first four are all dualistic. None of them preaches the unity of soul and matter.

The Sankhya philosophy contains the most rational and authoritative exposition of evolution extant in the

Indian literature. The analysis of the three *gunas* and their successive products is so through that it leaves nothing to be desired. All the later systems have adopted it, without question, and, to this day, it is acknowledged as the best exposition of the subject.

The Sankhya bassed his theories on 'Reason.' He laid stress on the wheel-and-the-clay-analogy, and deduced the world, and conceive the build of cosmos on the same principle. But he apparently overlooked the fact that the *wheel and the clay* do not make up the pot. The Sankhya forgot the Potter who is the chief actor in the business.

The Yoga of Patanjali which is usually paired with Sankhya, remedied this defect by acknowledging a God. In all other respects, it followed the Sankhyan ideas.

The next pair, Nyaya and Vaiseshika, were systems of bold reasoning. They are the founders of Indian logic. In subtleties, and clearness of psychological analysis, Akshapada and Kanada, the founders thereof, were matchless. They had a firm grip of the laws of thought and their delicate working. Their treatises on inductive and deductive logic are masterly. The way in which the great writers of Nyaya, represented by Siromani Gadadhara, and scores of Nawadweep Pandits in modern times, deal with the fine shades of logical principles, has excited universal admiration.

These two schools admit God as the over-ruling Power. They say that God is the author of the Revalations. The Naiyayika admits an Eternal, Supreme, Personal God, as well as an eternal multitudinous number

of souls. To these, he adds eternal, numerous, atoms of matter. The Vaiseshika admits these too, though he differs from his brother on some minor points.

The atomic theory of this school is not very intelligible. It does not correspond to the atomic theory of modern chemistry. Western science itself has not made up its mind about it. The Indian school sets an arbitary limit to the divisibility of particles. It calls a certain particle, of a certain minute size, a Paramanu or atom, and says 'Thus far you shall go and no farther'. It thinks that Paramanu is an ultimate unit which is physically incapable of further subdivision.

As for souls, these are not only infinite in number, but infinite in size, individually. Theorists who fight shy of two infinites as a contradiction in terms and a scientific impossibility, may look well aghast, staggered by the Naiyayic position of infinite Infinities.

The tenets of Jaimini (Poorva Meemamsa) attach the highest importance to Sabda and the Vedas. He refers to God as Sabda Brahma. Veda exists eternally in the mind of Brahman as Vak, the unspoken Divine Word. Veda is the spiritual incarnation of God. In Jaimini's view, Heaven is a gift of God's grace, too good to be won as of right, by any mortal. Jaimini conceives the cosmos as a symphony of rare beauty, perfect in every key and note. Sabda Brahma is the source of the harmony on which, the universe is modulated, and built.

The Uttara Meemamsa comprises the Brahma Sootras of Srimat Badarayana. Sri Sankara, Sri Ramanuja, and Sri Madhva, are the modern commentators of these

aphorisms. The true import of the Sootras has been the subject of acrimonious controversy for many centuries.

Even before Sri Sankara's time, there were, obviously, commentaries that interpreted the Sootras in a dualistic sense. Sri Ramanuja is said to have perused a copy of Bodhayana Vritti in Srinagar of Cashmere, and based his own Sri Bhashya on that ancient commentary.

The tenets of Sri Madhva on the points dealt with in Uttera Meemamsa are well summed up in a verse which is well known:

ಶ್ರೀಮನ್ಮಧ್ವಮತೇ ಹರಿಃ ಪರತರಃ ಸತ್ಯಂ ಜಗತ್ ತತ್ವತೋ
ಭೇದೋ ಜೀವಗಣಾ ಹರೇರನುಚರಾ ನೀಚೋಚ್ಚ ಭಾವಂ ಗತಾಃ |
ಮುಕ್ತಿರ್ನೈಜಸುಖಾನುಭೂತಿರಮಲಾ ಭಕ್ತಿಶ್ಚ ತತ್ಸಾಧನಂ
ಹ್ಯಕ್ಷಾದಿತ್ರಿತಯಂ ಪ್ರಮಾಣಮಖಿಲಾಮ್ನಾಯೈಕವೇದ್ಯೋ ಹರಿಃ ।

The meaning is "In Sri Madhwa's theology, Hari is supreme, the world is real, separateness is true, the individual souls are infinitely graded as superior and inferior, and are dependent on God, liberation is self-realisation consisting in the enjoyment of such bliss as remained latent in the sonl. Pure Bhakti (devotion) is the means to this end. Perception, inference, and testimony, are the sources of knowledge (measures of proof) mundane and heavenly. Hari is knowable in the entirety of the Vedas and by Vedas alone."

From this resume, it is clear that Sri Madhva is Vaishnava, as Hari is the Supreme Being in his creed. He is a dualist who believes in the veriety of God, Jeeva, and matter, existing eternally as distinct entities. The theistic Sankhya, Nyaya, Vaiseshika and Poorva Meemamsa, support Sri Madhva in this view. These Philo-

sophers are uncompromising dualists. Sri Sankara is the only great name that was opposed to this position. Hence, a very large part of Madhva writings is taken up with a minute refutation of Sri Sankara's Monism.

Sri Madhva was not satisfied with the Atheistic Sankhya. A world without a maker, was by him, deemed an absurdity. He repudiated the importance attached by the Haituka schools to "Inference." Sri Madhva maintained that perception and testimony were of higher value than Inference. No syllogism is possible without a reliance on either Perception or Revelation as an authoritative basis of the middle term. The basis of logic is observation and experience. If this be faulty, the logical reasoning based on it, results in a fallacy. As for God, no amount of human reasoning can lead to a deduction of God. Human reason is too feeble to demonstrate the existence of God. Revelation in the shape of a self-existent Veda is the only alternative, in his view.

The vitality of the Vedanta schools of thought is due in a remarkable measure to this tenet about the Revealed Word. The Indian philosopher does not stake his system upon the historical idiosyncracies of any author, human or divine. Christianity, for instance, stands or falls by Christ as portrayed in the Gospels. If any historical flaw be detected in the personality or episodes connected with Christ, the creed itself is likely to suffer. So it is, with Islam, and with other creeds, whose destiny is intimately bound up with a Founder. The Indian philosophies promulgate truths as resting on Vedas. To them, the personality of the propounder and promulgator is not of such moment as the Vedas. In India, tenets and truths

are all-important, and do not stand or fall by the personalily of an author or law-giver.

While giving cordial support to the Haituka's view about the separateness of spirit and matter, and the infinite varities of each, Sri Madhva differs from Nyaya in three important respects at least: (1) with him, the Jeeva is of atomic minuteness, and not of infinite expansiveness. God is the being that is infinitely expanded that is Omnipresent. The individual soul is a poor limited being confined to a minute fraction of space. (2) Sri Madhva holds that there is no particle of matter that is incapable of division *and infinitum*. It may be, that no human hand may possess the necessary skill and the necessary apparatus or implement to effect divisions beyond a certain stage, but this does not matter. The particle is still capable of parts and liable to be divided. Hence, the atomic theory of Akshapada and Kanada is arbitrary and illogical. It is a pure dogma for which no authority can be cited in Reason or Revelation. (3) Nor is there any ground for the supposition that pleasure is only a negation, absence or abolition, of pain. Moksha is according to Sri Madhva, of a dual nature. There is the absence of pain as well as the enjoyment of positive happiness.

The school of Sri Madhva has been summed up by one writer of note as a poilosophy of 'relations' and 'degrees'. We believe in God and the Jeeva being eternally and indissolubly related to each other. God is an Absolute, but chooses to be in relation. He is a Bimba, and all Jeevas are his reflections, Pratibimbas. This relation never dies, either before or after liberation and redemption.

The other key-note of Sri Madhva's creed relates to the degrees of worth and rank into whieh the Jeevas are divided. The cosmos consists of infinite varieties of souls and things. Their capacities are divergent, and their functions are unlike. Evolution implies variety and gradation. It is God's plan of work in the animate, as well as the inanimate, kingdom. Souls are accordingly good, bad, and indifferent. *Inter se* they attract some souls and repel others. Their attraction, repulsion, and apathy, towards God, determines their status, worth, and destiny. Even material objects are thus resolvable into Satwik, Rajasic, and Tamasic.

In the course of a very elosely reasoned introduction to the translation of Sankara Bhashya, Dr. Tibaut, the well-known oriental seholar, sums up his conclusions thus: "I must give it as my opinion that they (the Sootras) do not set forth the distinction of a higher and a lower knowledge of Brahman, that they do not acknowledge the distinction of Brahman and Iswara in Sankara's sense, that they do not hold the doctrine of the unreality of the world, and that they do not, with Sankara, proclaim the identity of the individual and the highest self."

Anent the philosophy of the Bhagavat Geeta, Mr. L. D. Barnet summerises it thus in the Oriental Review of London in an artitle: "At the summit of all existence is an absolute spirit, variously called. Paramatman, Purushottama, Vasudeva, Iswara, Narayana, Govinda, Hari, or Vishnu. But though a Being inconceivable and above the three moods, He is not the blank, attribnteless, unqualified One of the Vedanta (Adwaita). On the other hand, in Him are united all conceivable good qualities raised to infinity: all goodness, knowledge,

and blessedness, that are and may be, abide in an immeasurable degree in Him. He is the soul, the witness, the inward ruler, of the universe. All the universe is *real*, for it is inspired throughout by this blessed soul. The universe comprises two real categories, one matter and infinitely many souls; Consmically, they are real. God has willed the world, wills it ever, and His Grace is to be found everywhere, by them that seek it, for deliverance from the cycle of birth. It may be found through knowledge or through austerities,—knowledge like the Sankhya teaching the eternal difference of soul and matter, aud austerity like the Yoga quickening enlightenment by closing the eye of the flesh;—but in all seekings, there must rule the spirit of the loving devotion (Bhakti), else knowledge and austerity will seldom avail."

This writer sums up the teachings of the Bhagavat Geeta as *he* reads it. He does not profess to give Sri Madhva's or anybody's summary. The reader will see how remarkably well it coincides with Sri Madhva's interpretation of true Vedanta.

## A BROAD VIEW OF MAYA VADA

The leading ideas of Maya Vada lay stress on the points.

i. that Brahman is *Nirguna*, without attribute.

ii. that Brahman and the Universe of Spirit and Matter are identical.

iii. that Avidya or Neseience account for the transformation, or illusory appearance, of the world.

Sri Madhva says that a Brahman without atributes is tantamount to Soonya or Nihilism. If Brahman is this epithet (Nirguna) is itself a kind of predication. It is a contradiction in terms for the Shastras to treat of Brahman in volumes upon volumes of descriptive language and enjoin a study of Brahman as the only road to salvation, and then wind up by saying that Brahman is a mass and withour attributes.

In the Parinama Vada, which inculcates the theory that the world issues out of Brahman as hair does from a living body, or as a pot does out of clay, it is difficult to follow the argument about the unreality of the effect. Mr. Worseley points out this, in his Concepts of Monism, as a lesion. He puts it thus, saying, that cause and effect being qualitatively identical, if Brahman be the material cause, the Universe being its effect must be real too.

In the mistake of the rope for a snake, there are the following elements, (1) misconceiver; (2) snake as a living entity in the world, unlike the horn of a hare,

(3) resemblance between rope and the snake, such as length, coil, colour, etc.

If Brahman is to be misconceived as man or matter, it implies that man or matter is an existing entity of the world, like the snake in the illustration, and cannot be a mere fiction. There must be, besides some illusioning cause such as resemblance to make the misconceiver imagine like this. It is impossible to think of such a cause, to make him conceive of Brahman as man or matter.

On comparing the leading ideas emphasized by the Sanskrit writings of Adwaitic teachers, with those laid stress on by modern exponents of Adwaita, the reader will be struck by a remarkable deflection and divergence of thought. It seems to me that monism presented by Swami Vivekananda, Mrs. Beasant, and other great persons of note, is not the Monism propounded and inculcated by Sri Sankara, Bhaskara, and the authors of Adwaita Sidhi and Brahmandiya. The Modern tendency has been to round off angularities by attempting original interpretations of the basic tenets.

Sri Sankara, for example, lays the utmost emphasis (1) on the *attributelessness of Brahman*, (2) on the *Jagan Mithyathwam*, unreality of the world (3) on the beginningless, positive, Avidya as the true creator of cosmos. Let us hear Swami Vivekananda for a moment, on these three points.

## POINT I—NIRGUNA

The Swami says that the term 'unknowable' in respect to Brahman means only that He is more than knowable. He says P. 276 (speeches and writings)

"God is neither known nor knowable in this sense. It is something still higher than known; that is what is meant by God being unknown and unknowable, not in the sense in which some people say some questions are unknowable and unknown. It is more than known. The chair is known; it is a certain degree of that knowledge, but God intensely more than that, etc., etc." This refinement of the Swami reduces Adwaita to the view of the Dualists that God is the Being that cannot be *fully* known by any human mind or attributes.

## POINT II—JAGAN MITHYA

Sri Sankara and his orthodox followers are never tired of using the rope-in-the-snake and silver-in-the-mother-of-pearl as illustrations to explain their idea of Jagan Mithya. From this illustration, they deduce that Brahman alone is true and real. The Swami understands *Jagan Mithya* to mean that there is but One Absolute Existance; "This world has no Existence, *Jagan Mithya.* What is meant thereby? That it has no existence absolute. It has not that unchangeable, immoveable, infinite, existence." This again is the position of Dualists. We say, most emphatically, that God is the only Absolute, and that everything else exists in relation to Him as His reflected images, but none the less true. God alone is eternal, constant, unchangeable, and all else is fleeting, transient, dependent. The Swami does not seem to be far from this position. the Swami says "As humanity, I am one with you and as Mr. so and so, I am different from you. As a man, you are separate from a woman, as a human being, you are one with the woman. As a man you are

separate from the animal, but as a living being, man, the woman, the animal, the plant are all one, and is *existence* you are one with the whole universe. That existence is God, the ultimate unity in this universe." Shades of Sri Sankara! Is this the sense in which all are one according to Adwaita philosophy? The Dualists do not hesitate for a moment to admit that as *'sat' or existence* there is oneness, i. e., similarity between God and the Jeeva. If this be the true import of *oneness*, the Dualists have no grounds for disagreement at all. It is an insult to the common-sense of Sri Ramanuja, Sri Madhva, Sri Chaitanya and Sri Vallabha that they could not understand the words of Sri Sankara, but attacked a mere phantom of straw created by their own imagination.

## POINT III—AVIDYA OR MAYA

Swami Vivekananda expounds *Maya* in his own original manner. He virtually dissociates all notions of delusion from the term. He takes it broadly to mean the riddles of cosmic existence. He refers to the thousand and one difficulties and problems of life and death, and calls the state of things 'Maya.' He refers to the contradiction between truths and beliefs, between professions and practice, between convictions and pursuits, and calls them all Maya. He says Maya is not a theory but is a Tantalus' Hell. He says that man may be said to know and not to know at the same time, that he stands between ignorance and knowledge, in a mystic twilight, in the mixture of truth and falsehood, have awake and half asleep, as in a haze, and this, he says, is Maya. He winds up by saying "This is what is called *Maya*, this *Nature* this *Universe*."

Dualists understand 'Maya' to mean Lakshmi, Prakriti, nature, wonder, delusion, etc. All these are dictionary interpretations. They understand the term mostly as equivalent to Nature in the context of creation spoken of in the Shastras. The Swami Vivekananda's view approximates to the same.

Lala Baijnath, Chief Justice of Indore, once spoke as follows about the true philosophy of the Upanishads (Vide pages 63, 64, Vol. I. Ninth International Congress of Orientalists, London, 1892). "The later Vedantic philosophers of India, including Sankaracharya have however pressed these teachings to mean that the world is *maya*, a baseless illusion, to be destroyed by knowledge. This is, however, not the true philosophy of the Upanishads. In none of them except the Swetaswatara Upanishad does the word *Maya*, which supports the illusion theory, occur, and even in the Swetaswatar the word Maya is used synonymously with Prakrita, and differentiated matter. "Know the Maya to be Prakriti, and the Lord of Maya to be Maheswara! this whole world is pervaded by power which are his parts." (Swet. Up. IV 10). To say that the objects of the world are as unreal, and have as intangible an existence, as those of dreams, the great doctrine preached by Sankaracharya and his followers, or that the world does not really exist, is therefore wrong. The Upanishads do not support a *Parinama Vada.* The process of manifestation of the Universe is, according to them, a real not an illusory, process. When they say that all name and form are merely nominal, that earth in jars, pots, etc., or gold in every ornament is only true, they mean not that pots or ornaments do not exist, but that they do not exist apart from the earth or gold.

The same is true of Brahman. The world does not exist in its present from and it does not exist apart from Brahman. It is not an erroneous appearance, as that of a rope mistaken for a snake, but it has no individual or saparate existence, This is perhaps the great error into which later Vedantins have fallen and which has been the cause of their teachings not guiding popular religion. In fact, the second Sootra of Vyasa which is "that Brahman is that from which the origin, subsistence, and dissolution of this world proceeded", does not at all support the illusion theory. The Sootra proves that the world owes its existence and subsistance to God; that it dissolves into Him. It also proves that the world differentiated by names and forms, containing many agents and enjoyers, the abode of the fruit of actions, these fruits having definite times, places, an causes, and the nature of whose arrangement cannot be conceived by the mind, cannot proceed from any but a Lord possessing the above qualities."

---

## ACHIT

Jeeva, the individual soul, is the principle of intelligence that co-exists with the Supreme Being. but is thoroughly and absolutely dependent on Him. Another thing that is likewise dependent on the Lord is Achit or Jada, the non-intelligent. Sri Madhva analyses and devides Achit things into three classes: (1) Those that are eternal, Nityas, (2) those that are eternal in one sense, and not so, in another sense, Nitya-Nityas, (3) those that are transient, Anityas, i. e., having both birth and death Among eternal things, Sri Madhva counts Vedas, Varnas, and Avyakritakasa. The eternality of the Vedas seems common ground for all Vedantins, Swami Vivekananda explains this by saying that Vedas are no books but "the accumulated treasury of spiritual laws, discovered by different persons, at different times, such discoverers being Rishis." He observes further "in and through the Vedas, the whole creation has come. All that is called knowledge is in the Vedas. Every word is sacred and eternal, eternal as the created man, without beginning and without end. As it were, the whole of the creator's mind is in the book." The permutation and combination of Varnas gives rise to words. The Varnas are eternal while words and sentences are liable to be created. Avyakritakasa is space. It too is eternal, and is co-extensive with the infinite. This is not to be confounded with Bhoota Akasa or Ether, for, the latter is a created thing and ranks among the transient objects of Brahmanda. Among the varieties of the second class, Nitya-Nityas, we are referred to (1) Time (2) Puranas (3) and Prakriti. Time is

eternal in its primal from, but its sub-divisions in the shape of seconds, minutes, hours, days, months, years, etc., are transitory and evenescent. Time is therefore eternal like a flowing river. whose running stream is continually emptying the waters in the ocean, while it is receiving an unceasing supply, all the time, from above Sri Madhva holds that space and time are objects of perception to Sakshi, the cognizing organ of the soul. According to him, these are not the creations of the mind, as some western Philosophers fancy. It is Kant's view that mind is the source of time and space are therefore unreal. Whether traced to the mind or to the soul it is difficult to follow the reason about their *unreality*. Dr. Martineau observes "to trace the origin of these ideas to the very make of our minds, so far from giving just reason to suppose them illusory, affords the strongest presumption that they reflect the reality of things. Kant, on the other hand, having traced up our ideas of space and time to their spring in our own mental constitution, claims to have shown that "mind makes nature", that nature is purely an ideal fiction of our thought, in vivid antithesis to another school of philosophy according to which, nature makes mind, l. e., our minds are the mere camera on which the world of reality throws its various and vivid images." While agreeing, in the main, that real external objects throw images on the mental camera, Sri Madhva goes a step further and holds that the conceptions of time and space are so primary that it is Sakshi, the organ of the soul, on which the images of time and space are thrown, and that their reality is thus utterly above suspicion or doubt.

By the term Purana, every production in the field of literature, whatever the language may be, is meant. It

is Nitya-Nitya, because it has birth by reason of being a production, and after it is born, abides for ever imprinted iu Akasa. Prakriti too is Nitya-Nitya, for it is eternal in its causal, primordial, root-form, and transient (Anitya) in the shape of effects or manifestations. By the term Prakriti, we understand all that is known as matter and force, existing in any condition of grossness or fineness, whether atomic or superatomic, whether solid, liquid, gaseous, or etheric, and whether physical or mental. It covers the whole range of physiology and the natural sciences. It is the substance, of which the macrocosm of the Universe are builded, including the body of every Deva, Rishi, Pitri, Gandharva, and the rest of the divine, hosts. It is not possible to conceive of any unreleased soul, from the Four-faced Brahma down to an atom of dust, without thinking of Prakriti as the material of that soul's encasement, as the mortal coil or coils constituting its prison-house. Its name imports all this that no creation is possible without it, because it is the material cause of the Universe; while God is the operating, efficient, cause thereof. Lakshmi is the presiding deity of Prakriti. She is the consort of God in the work of creation. She is the receptacle of the Lord's will, to conjoin souls with body and carry on the work of creation. She is the only Being who is utterly untouched by the sensation of pain, दुःखास्पृष्टा free from flaws, and co-extensive with the Lord as to Omnipresence.

Jada Prakriti is eternal like the Goddess herself. Our books have a very firm graps of the truth that matter and energy are indestructible. They realised well that it is impossible to add a foot-pound of energy to, or take away a single atom of matter from, the eternal stock. It is Christian theology that does not seem to recognise this

truth. Cardinal Newman observes. "I mean by the Supreme Being, one who is simply self-dependent and the only Being who is such. I mean *that he created all things out of nothing*, and could destroy them as easily as he made them, and that, in consequence, he is separate from them by an abyss, and incommunicable in all His attributes." It is one thing to say that God is so powerful as to be able to make and unmake anything, and quite another to say that he does make anything, out of nothing. It is His will that he chooses to allow Jeevas, Time, Space, and other things, to be eternal. It is His law that the sum total of material particles and of energy shall continue a constant quantity. There may be evolution or involution, expansion or contraction, but no addition or annihilation.

According to our Acharya, Prakriti is the ocean which, being tossed up by the Supreme Being, displays ripples, waves, and foams. It is Prakriti that undergoes agitation and exhibits storm and calm. The ripples, waves, and foams, now rising mountains-high on the crest of the waters, now breaking down into the hollows and dissappearing from view, are manifestations taking birth and suffering decay or death. If one thing characterises Prakriti more than another it is the *liability to change* of moods, conditions, and forms. It is Prakriti out of which fetters are forged for the bondage of Jeevas. Being nonintelligence by nature, furnishes the Upadana, material causes, for building bodies in the mineral, vegetable, animal, and human kingdoms, as well as of beings above men. Its characteristic is to hinder light, to screen of knowledge. to lead the Jeeva away from the self and God.

Avidya, the beginningless Nescience, that envelopes the Jeeva, is a form of Prakriti. There are two kinds of this Avidya, that act as blinds to obstruct the soul's true knowledge. One is known as *Jeevachadika* Avidya, the Nescience that sits as a nightmare on the individual soul, preventing it from unfolding itself and obtaining self-realisation by the budding and blossoming of its own spiritual capacities and enjoyments. This Avidya crushes the freedom of the soul and prevents it from enjoying itself, the bliss and knowledge that is its own essence. The other form of Avidya is known as *Paramachadika*. It screens off the Supreme Being from the Jeeva's view. It is the cataract hanging in front of the soul's eye to prevent the knowledge of God from reaching the soul. Sri Madhva holds that both these Avidyas have presiding deities of a Satanic nature, who are sent to Hell when God chooses to save the Jeeva by removing the blinds. He holds further that these Avidyas are not mere negations of knowledge, but positive principles built of the substance of Prakriti. Ramanuja's do not seem to admit a positive Nescience. Sankarites believe in a positive Avidya. But there is a vital difference in the conception between the Madhva and Sankara schools. Sri Sankara's description of Avidya as to its function and as to how it disappears, reduces it virtually into a negative principle. According to Sri Sankara, it is not God whose grace removes the partition. Avidya savours of the nature of mere ignorance and vanishes at the touch of Brahma-knowledge. But strangely enough, he does not admit that knowledge and Nescience co-exist in time, so as to render it possible for the one to kill the other, positive beings as they are both admitted to be.

We may proceed to consider briefly some other well-known forms of Jada Prakiti—the forms that go to build up the macrocosm and microcosms of Brahmanda. By macrocosm we take the fourteen worlds that are said to constitute the egg of the Universe, including the millions of solar systems of which the cosmos consist. The microcosm is the internal man built on the same plan and principle as the macrocosm, for, nature builds everything on a uniform plan and revels in unity underlying diversity throughout.

Before we get from the unmanifest Prakriti to well-developed forms of created objects, it is not unnatural that there should be a sort of transition-stage in which we find certain things which bear the hall-mark of creation but imperfectly. Sri Madhva calls these by the name of Asamsrishtanitya, *i. e.*, imperfectly-created things. These objects are the 24 principles forming the basic components of all future creation. They are Mahat, Ahankara, Budhi, Manas, the ten sense-organs (to be enumerated below) the five sense-objects, (sight, hearing, taste, smell, and touch) and the five great elements, (ether, air, fire, water and earth).

These 24 principles represent the transition, because these exist in the primordial Prakriti in subtle forms as such before their evolution. Being derived directly from their own subtle forms without the interposition of other intermediate forms, they are unlike other created things, which also in a sense, exist in Prakriti latently.

These 24 principles are the products of Prakriti subsisting in its three-fold division of forces known as Satva, Rajas and Tamas. These three gunas (forces or

qualities) are the first sprouts branching off from the unmanifest Prakriti. Sri, Bhoo, and durga are the three forms of the Goddess Lakshmi that preside over the three gunas respectively. It is not easy to convey a clear idea of the three gunas by apt English equivalents. Rajas is often rendered into *repulsion*, Tamas into *attraction*, and Satva as the balance between these two forces. Hence Tamasic objects have a tendency to cohere, Rajasic ones to fly off, and the Satwic force to hold the balance even. Satwa is usually identified with illumination, Rajas with activity, and Tamas with darkness, ignorance, obstruction, laziness, inertia. It is important to remember how powerful and how vast is the mastery of the three gunas over Jeevas. Sri Krishna declares in Geeta (XVIII–40) that there is no class of Jeevas on earth and even in Heaven among the gods, that is left unassailed by these three qualities born of Prakriti.

The work of creation proceeds from the preponderence of Rajas, activity; the work of dissolution, when Tamas preponderates, and that of preservation and sustenance, by the predominance of Satwa which maintains an equilibrium. In the main, the tendency of Satwa is to illume the path, lead the Jeeva upward and Heavanward, and enable him to compass his own salvation. The tendency of Rajas is to make him rise and sink, and keep him rolling about in Samsara, give him petty joys and griefs, and tantalize him midway between Heaven and Hell. The tendency of Tamasa is said to be to pull the Jeeva down and dig his grave for him in Hell. This three-fold division colours our will, colours all our knowledge and emotions, and effects our speech and action. Whoever is anxious to guard himself from

spiritual pitfalls, must keep a sharp lookout, to avoid the Rajasic and Tamasis in everything in the food he swallows, in the pleasures he seeks, in the pursuits he engages in, in the duties he performs, in the attitudes of his mind, and in the spirit in which he wills, thinks, and acts.

As already observed, the three gunas of disturbed equipoise, give rise to the 24 principles enumerated above. Of them, Mahat is the first form. It is the finest conceivable form of matter and energy. The body of the Four-faced Brahma is said to be composed of this principle "Mahat" alone. As the effect is bound to possess the attributes of this cause, Mahat too partakes of the colouring of gunas. But the most preponderating guna therein is Satwa, whole the two others are so feeble as to be negligible. Mahat is sometimes translated into 'Intellect' and sometimes as the 'Universal consciousness.' The struggle is to convey the idea of something so vast as to permeate the egg of the universe-something which sits as a film that is so feeble as to be virtually non-existent as a resisting medium. Hence it is, that the Four-faced Brahma is so vast in knowledge. Ahamkara is the next form born of Mahat. This is a little more dense, though still very subtle. This constitutes the body of Rudra. Brahma the Four-faced is the parent of Rudra, for it is Brahma's body, the Mahat, that furnishes the material of Ahamkara (the body of Rudra). Ahamkara is often translated into the *individualizing principle*—the cause of "I-ness" in consciousness. It is doubtful if this be accurate.

Budhi is the diseriminative faculty born of Ahamkara.

Manas is the mind, born of Ahamkara. Ahamkara is subdivided into 1. Vaikarika, 2. Taijasa, 3. and Tamasa,

classes. From Vaikarika Ahamkara, Manas (lower) and the bodies of the deities presiding over the sense-organs are created. From Taijasa, the ten sense-organs are born. These ten are:—the eye, ear, nose, tongue, and skin, constituting the organs of knowledge (Jnanendriyas), together with hands, feet, mouth (speech), excretory and generative organs, known as (Karmendriyas) organs of action. From Tamasa Ahamkara, are born the five sense-objects, viz., sight, sound, smell, taste, and touch, and the five great elements, ether, air, fire, water and earth. Among these *inter se* the following is the order of generation:

| | |
|---|---|
| 1. Sabda (sound) | 6. Fire |
| 2. Akasa (ether) | 7. Taste |
| 3. Sparsa (touch) | 8. Water |
| 4. Vayu (air) | 9. Smell |
| 5. Colour | 10. Earth. |

Each succeeding principle is created out of the preceeding one.

Thus the 24 principles or Tatwas enumerated above, are the forms of matter and energy composed of the three gunas, Satwa, Rajas and Tamas, which are themselves transformations of the unmanifest Prakriti.

In this connection, a word of explanation regarding the five great elements may not be out of place. The word, elements, especially to those who are University Scientists, may be misleading. Perhaps the term 'elemental' may be more suited to the idea. Ether, air, &c. are primal conditions of gross matter. Ether is not to be conformed with space which is known as Avyakrita

Akasa. Ether is the medium of vibrations forming sound. Air is not the atmospheric gas so called in Science Primers, but the medium representing motion in space. Fire includes all vibrations of light and heat, based on the principle of motion indicated by the term Vayu. Water does not mean the ubiquitous compound of oxygen and hydrogen, so well known to us, but includes liquids most comprehensively. Earth includes all solids.

In describing the properties of these great elements, it is usually said that the property of Ether is sound, that of Air is touch, that of Fire is colour, that of Water is taste, and that of Earth is smell. It is a fundamental idea that the attribute or quality of the cause is transmitted to the effect. Thus Vayu has not only its own peculiar property, touch, but also sound inherited from its parent Akasa. Fire similarly has both *sound* and *touch* in adition to colour. The fifth element, the Earth, has all the five properties, including the inherited attributes. The inherent property of each element, that which is peculiar to it, is the preponderating factor, and hence it is, that it is spoken of as its exclusive attributes.

The Brahmanda, the egg of the Universe, is an oval spheroid, the circumference of which is composed of the three gunas and the twenty-four principles of matter. Within the Egg, are contained seven worlds, and seven surfaces, fourteen in all, represented as hatched inside a huge lotus-forms in Narayana's Navel. The seven worlds are the following:—

1. Bhoor
2. Bhuvar
3. Swar
4. Mahar
5. Jana
6. Tapas
7. and Satya

The seven surfaces are:—

1. Atala
2. Vitala
3. Sutala
4. Talatala
5. Rasatala
6. Mahatala
7. and Patala

The seven worlds are composed of the five great elements in varying density and proportion, some one or other element preponderating in each, which preponderance determines the designation by which that world is to be distinguished from the rest.

Thus tabulated:—

| | | |
|---|---|---|
| Bhoor | is composed of | Prithivi |
| Bhuvar | ,, | Water |
| Swar | ,, | Agni |
| Mahar | ,, | Agni |
| Jana | ,, | Vayu |
| Tapas | ,, | Vayu |
| Satya | ,, | Akasa |

The Talas (surfaces) are all composed of the earth-principles in higher and higher degrees of density, the lower and lower we go.

Turning to the bodies encasing the Jeevas, there is a singular similarity of design and method with regard to their make and build. A close study and comparison enables us to realize how remarkably accurate is the saying that the miscrocosm (internal man is a miniature-repetition of the macrocosm. We are forcibly impressed with the symmetry of the whole architecture, so that, we are driven to think of the great architect whose mind must have concieved, and willed, the natural selection,

combination, and gradation, so indelibly readable on every part of the great fabric.

What we see of a man is but the Sthoola Sarira, understanding by that term, the gross body, the brain, nerves, and everything else, accessible to anatomy and physiology. This is the food-formed sheath of man, known as Annamaya Kosha. Next inner to this, is the Sookshma Sarira, the subtle body otherwise called Linga Sarira. This is the coating that accompanies the soul in all its wanderings from one gross body to another. It sticks to the Jeeva like a varitable leech until the final release. Sixteen things go to make up the stuff of this coating. These are the five (Jnanendriyas (knowledge-organs), the five Karmendriyas (action-organs), the five Pranas (breaths), *viz.*, Prana, Apana, Vyana, Udana and Samana, and the mind. The action organs, *viz.* hands, feet, etc., though usually supposed to be external organs, have their motor-centres in the Sookshma Sarira, and hence go to make up the subtle body. This Linga Sarira of 16 parts ಷೋಡಶಕಲಾಃ embraces the sheaths known as Pranamaya-Kosha, Manomaya-kosha, and Vijnanamaya-kosha.

We have an inner coating yet to deal with. This is Karana Deha forming the Anandamaya-kosha, the bliss-sheath next to the Jeeva itself.

We thus see that there are three bodies, Sthoola, Sookshma, and Karana, embracing between them, five sheaths, Annamaya, Pranamaya, Manomaya, Vijnanamaya and Anandamaya Koshas.

The stuff of which the gross body of man is composed, is also the component matter of the Bhoor Loka. (The terrestrial world.)

The composition of the Linga Sarira corresponds to that of Bhur, Bhuvar, Swar, and Mahar Lokas. The innermost sheath, Aandamaya, corresponds in make to that of the Jana, Tapas, and Satya Lokas.

The correspondence of the microcosmic stuff to the macrocosmic, means that no Jeeva can visit the world for which his sheath does not fit him, does not acclamatize him, as it were. For instance, no Jeeva can enter Swarga (which consists of light) with a gross body of flesh and blood such as we possess here below.

The coatings of man serve as planes for the play of his consciousness in various states. When he is wakeful (jagrat), he works on the Sthoola Sarira, and Annamaya Kosa; when he is in dreamy sleep, he uses the Sookshma Sarira, covering the Pranamaya, Manomaya, and Vijnanamaya Koshas. When he transcends dreams, and enters a state of dreamless sleep, (Sushupti), or one of trance, he uses the inmost Deha and the Anandamaya Kosha. The Vishnu Roopa known as Visva or Vaiswanara presides over the wakeful state, and presents mental images to the consciousness of the Jeeva. Prajna is the Vishnu form that gives the Jeeva a contact of spiritual bliss in dreamless sleep.

It is a very common idea that dreams are in every sense illusory and unreal. In the Shastras, the dream is frequently referred to as an object of illustrative comparison. Adwaitins harp on this reference as conclusive of the position that the wordly objects and pleasures, thus compared to dreams, are illusory and unreal. Sri Madhva holds that dreams are far from unreal. The

objects seen in this state are objects built of the mind-stuff. The sensations experienced during the wakeful state remain stored in the mind as impressions (Vasanas). These present themselves before the dreamer. If the man thinks that the objects, such, for example, as a pot, or a horse, that are dreamt of, are identical with what he had seen while awake, that is an illusion. It is the identity that is false. The mental images composed of the mind-stuff are true. That they are identical with external objects, is false. The comparison instituted in the Shastras between dreams and worldly pleasures and states, is often misunderstood and misinterpreted. The Scriptures only mean that the Samsara and its pleasures are evanescent and short-lived like dreams. It is intended that man should not set his heart on the fleeting joys of the senses, for, the joys are transient like bubbles, and must soon vanish like the joys and images of dreams.

---

## THE INDIVIDUAL SOUL

No religion in the true sense of the word seems possible without a belief in God and the soul, accompanied by a firm faith in the relation between the two. If man be no more than what anatomy discovers, mere flesh, blood, bones, muscles and tissues, stitched up in a bag or bags, of skin, he is an ephemeral patch-work of dust, who returns at death to the dust whence he came. Religion has protested from beginning-less time against such an undignified view of humanity. Do we live after death? Or does the physical dissolution put an end to the individual? "To be or not to be," is the question. Every thinker puts this question to himself a thousand times, and racks his brain for an answer. Prophets and saints of every land have answered the question with an unhesitating affirmative. Revealed writings have echoed their testimony with a unanimous voice. Yet the question continues to be asked again and again.

It is hard to believe that death is the end of all individual existence. It is hard to reconcile oneself to the belief that all the hopes an aspirations of the life are dashed to the winds so summarily, just because the skin and muscles give way. The belief in the existenee of the soul and its immortality, is almost universal, though positivist reason sometimes dislodges it. The wish is no doubt father to the thought. But the wish, the irrespressible desire to be immortal, is itself a significant, suggestive, circumstance. As Max Muller states it, (in "Life and Religion" (P. 175): "There is in man an irre-

pressible desire for continued existenee. It shows itself in life in what we may call 'self-defence.' It shows itself at the end of life and at the approach of death in the hope of immortality." Why is this desire implanted in us, if immortality is but an unrealized and unrealizable phantom? Every instinct that nature bestows has a purpose at its back. No appetite is gifted by nature which is not meant to be gratified for some providential purpose. The hankering after immortality cannot be there, unless immortality is there, embedded in the soul, and realizable at some time or other. Nature never makes mistakes.

In the very opening of his great teachings, Sri Krishna tells Arjuna to differentiate between the body and the soul. "Just as a person having cast off the worn-out clothes, gets other and fresh ones, so also the dweller of the body casts off the worn-out bodies and goes on to other and fresh ones."

Momory is after all but a very subordinate function of the mind. When we go into the middle age, we remember not our infancy or our youth with elearness. We are unable to recall any but those mental images which lie impressed with some vividity by reason of some remarkable circumstance or association. Many an idea lies buried in the sub-concious strata of the soul. It is not impossible that these sub-concious ideas should be awakened from their repose, and summoned to appear before the mental gaze, by the operation of some powerful cause. They are there, imbedded deep, but not beyond reach. Hundreds of them present themselves before us in dreams. Hundreds more wake up at the bidding of strong introspection and meditation. Our books speak of Yogins who remembered their past with

clearness and recounted their histories before learned audiences. Scepticism may treat this with sneer. But such abundance of testimony is not to be set aside so flippantly and light-heartedly as the sceptics would wish. Thinkers have felt the difficulty of according for instincts by the law of physical heredity alone. The infant just born, involuntarily opening its mouth and hankering after the mother's milk, is a puzzle, without the postulate of a previous existence and the theory of acquired experience. The contrasts and dissimilarities, very often of a marked nature, noted between the parents and the offspring, the genius born of the idiot, the criminal born of virtuous, parents, predilections not traceable at all to heredity, have compelled thinkers to resort to the view, that though physical heredity may go some way, it is not the full explanation of man's individuality, his tastes and capabilities, his habits and predilections, and all that goes summed up by the name of character.

If there is a God above, and He is just and merciful, how are the inequalities observed in the world explainable? Why is one man poor and another rich? Why is one prosperous, contented, and happy, and another grovelling in misery or poverty? Why is one able and talented, and another ideotic or imbecile? The Indian sage has answered this problem by pointing at the law of Karma, and at the individual soul as the subject of its operations. While the body is undergoing ceaseless change aud decay, and while the mind and the senses are changing and decaying by constant wear aud tear, the soul alone abides. as the back-ground of the picture, the indestructible, undecaying, basis of life, the eternal principle which 'weapons cannot cut, fire cannot burn, waters do not wet, and

wind does not dry, absolutely uncleavable and incombustible.' With believers like this, life is only an exile, a sojourn, while death is a release, though qualified, from the imprisonment of gross matter. Such a theory adds dignity to human nature and robs death of its terrors. Thus the first idea that has to be grasped at the very threshhold of religious study, relates to the existence of an individual soul who is the actor, agent, sufferer, and enjoyer, and who is, in the Vedantic language of metaphors, the string to which the pearls of sensory experience are suspended. It may shift its abode and vehicles ever so many times, bnt continues the same substratum of consciousness, which carries with it, in subtle and minute forms, the accumulated effects of Karmic experiences and progressions or retrogressions in the path.

We may next try to gather some ideas about the composition, size, and working of the individual soul as well as its inherent and accidental states and attributes.

With Adwaitins, the soul is but a manifestation, a mere appearance. It is often referred to as a wave on the ocean surface of universal life, a mere foam on the crest of the heaving billows, ultimately subsiding into, and identical with, the ocean at the bottom. Hence, Monism does not assign to the individual soul, either reality, size, or a local habitation. It is therefore a point of vital distinction between Sri Sankara on the one hand, and Sri Ramanuja and Sri Madhva on the other, whether Sri Badarayana asserts the Jeevatmas to be atomic in size, or predicates their all-pervasiveness. It is conceded that several aphorisms of the Brahma Sootras lay down the proposition that Jeevatmas are atomic. Sri Sankara's

interpretation is that this is only the Poorva-Paksha view, a *prima facie* objection, set forth at some length for the purposes of refutation. The other commentators assert just the reverse of this position. They consider that Badarayana has laid down his own conclusion, the Sidhanta itself, in speeking of Jeevas as atomic. Dr, Thibaut, the great oriental scholar who has translated the Sankara Bhashya, (vide Sacred Books of the East, vols. 34 and 38) has made some forcible observations on the point in his introduction. He considers that having regard to the context and the wording of the Sootras in question, Sri Sankara's is an exceedingly forced interpretation. "What here strikes us at the outset" he says at Page 55 of the introduction, "is the unusual length to which the defence of a mere *prima facie* view is carried. In no other place, the Sootras take so much trouble to render plausible, what is meant to be rejected in the end, and an unbiased reader will certainly feel inclined to think that in Sootras 19 to 28 we have to do, not with the preliminary statement of a view finally to be abandoned, but with an elaborate, *bona fide* attempt to establish and vindicate an essential dogma of the system."

The souls being real and atomic, the next step is the belief that their number is countless. Sri Madhva says that there is no bit of matter in the universe that is not inhabited by a Jeeva, These countless Jeevas occupy every point of space as distinct units of intelligence absolutely different from one another and from the world of matter and material principles. They are scattered everywhere in the mineral, vegetable, and animal kingdoms of nature, and even beyond these. It is impossible to think of any material object without some Jeeva or

Jeevas pervading it, so that, according to Sri Madhva, everything in earth and heaven is a living organism, composed of a soul or souls encased in matter. He says in his Tatwa Nirnaya. ಪರಮಾಣುಪ್ರದೇಶೇಽಪಿಸ್ಯನಂತಾಃ ಪ್ರಾಣಿರಾಶಯಃ "Infinite are the souls dwelling in an atom of space." He says, in his great work, Anuvyakhyana.

ಗೀತಾತ್ಪುಷ್ಪಫಲಾವಾಪ್ತಿಃ ಸ್ಪರ್ಶಾತ್ಕಾರ್ಶ್ಯಂ ರಸಾತ್ ಸ್ಥಿತಿಃ
ಅಪಿ ವೃಕ್ಷಸ್ಯದೃಶ್ಯಂತೇ ಇತಿ ನಾನಾತ್ಮತಾ ಭವೇತ್ ॥

"Flowers and fruits spring up in response to music; some plants shrink in response to touch, some respond to feeling. Thus there is no object which is devoid of souls." Western science is gradually extending its discoveries to establish the truth of this conclusion. Francis Darvin, son of the great scientist, has collected proofs in support of the view that some plants have brains, He instances climbing plants displaying intelligence by feeling about with their tendrils as with fingers until they secure a proper hold. Captain Musgrave asserts that in the course of a botanical visit to Columbia, he came across a carnivorous plant, with, as he maintains, a brain, a nervous system, and digestive organs. In support of the view that the universe is a vast expanse of animated nature with every atom of space filled up by Jeevas, the readers may refer to Professor Bose's remarkable volume entitled "Response in the living and the non-living", to find a corroboration of Sri Madhva's enunciation. Dr. Bose opines that every bit of matter, a clod of earth, a chip of metal, a block of wood, in short, everything of what has been hitherto regarded as the inanimate world, is instinct with life, and answers tests of animal impulse and vibrations. He proves by means of delicate instruments devised for the purpose, that a bar of iron, for example;

lives like an organism, capable of wakefulness and sleep, and has its period of activity and rest, alternations of work and repose. He proves that it is capable of being stunned into trance, of being poisoned like an animal, and even of being killed. He made experiments before the Scientific Society of London in the presence of Lord Kelvin and other leaders of Science, and demonstrated his theory. A delicate instrument that tested the life of minerals, showed its vitality by a record of vibrations, and proved the varying stages of its vitality or its death, at the administration of suitable poisons calculated to suspend its life, stun its powers, or kill it outright. This remarkable discovery, affords a corroboration of Sri Madhva's views about the existence and presence of animating souls in every particle of matter, souls totally distinct from one another, and endowed with qualities and capacities in verying measures, though possessing all the features characteristic of souls as a class.

In this connection, it is important to consider the relation of these souls to God, for, if souls be eternal verities, like God Himself, the conclusion may be jumped at that Jeevas are independent of God. If Dualism is vehemently dogmatic on any point, it is this, that the only independent principle in the universe is God, and that the individual souls and everything else depend on Him for their existence, powers, and attributes. God is the only eternity of eternities, the verity of verities, the soul of souls, the universal animator. Spirit, matter, time and space, are eternal only from His will. He has the power to destroy them, to annihilate them, but does not choose to do so. It is His inscrutable, eternal will, to let them be eternal too, and abide as His colleagues, for

ever, to work out his purposes and laws. All the souls lying within or without the egg of the universe as so many luminous stars suspended in space,are but *reflections*-, in a peculiar sense, of Hari, the Supreme Being. They derive their light, energy, and all, from God. They will think, and act, under his orders and laws, and are dependent entirely on His Grace. Permeated through and through by the Supreme Spirit, individual souls are, in fact, puppets that throb when He throbs, vibrate when He stirs, danee when He dances, just like a reflected image which faithfnlly reproduces every movement of the original.

Man, then, is a miniature of God but a sorry miniature and no more. There is similarity between the two, in that both are chits, intelligences in essence, and both are *sat*, *existences*, verities in eternity. They, are unlike, in that God is self-dependent and the soul is dependent on Him, that He is perfect and the soul is imperfect, that He is pure and the soul is sullied, that He is omnipotent while the soul is week and feeble, that He is great while the soul is low. Helpless, as we are, by ourselves, God has endowed us with attributes that form part and parcel of our spiritual constitution, and that are entwined, warp and woof, in the very framework of our spiritual nature. Of these, let us try to glean few ideas.

The soul is a self-luminous principle which is both knowledge and knower rolled into one. It is consciousness, pure and simple, but a cogniser as well. In embodied life, it possesses organs of sense, but these are material and belong to its sheaths. The soul itself, apart from its sheaths, possesses prototypes of the material sense-organs, eyes, ears, nose, tongue, aud touch,

composed of the spiritual substance and capable of receiving and transmitting sensations. The spiritual organs are not different from the spirit itself. They are differentiable only for the purpose of expression in words. It is with these senses that the released souls enjoy untold bliss. The individual soul thus possessed of organs in its spiritual essence, is capable of willing, thinking, and acting, has enjoyment and suffering, irrespective and independent of the media of its sheaths and the appendages of these sheaths. Its organ of knowledge is called Sakshi, the witness, to which the material mind presents all its impressions. It is the congnising principle to which is due the consciousness of "I-ness" that forms the basis of all individuality.

Among distinctions and cross-distinctions, it is enough to allude to a few basic ones, in order to get a conception of the lines on which the system has been worked out. Souls are broadly divided into two classes, viz., I. those that have gained Release (*Muktas*), 2. and those that have not secured it, i. e., are still in bondage, *Amuktas*. The latter class subdivides into two classes. viz., 1. those that are fit for release ultimately, 2. and those that are not. The Jeevas that are not qualified by inherent nature to attain Release are divisible into 1. those that are ever bound to be in Samsara, 2. and those who go from Samsara into eternal hell. The elementary treatise of Sri Madhva illustrates these positions, pointing out who are the persons belonging to each of these classes.

The classification of souls is bassed on the fundamental division of all souls into three classes, viz., Satwika, Rajasa, and Thamasa, according to innate ineradicable tendencies. The words Satwa, Rajas, and Tamas,

should not mislead us into the supposition that it is the guna of the said names that causes this division by its superimposition. It is the Jeeva whose tendency is good, bad or indifferent, that attracts the guna akin to its nature and marches on the appropriate path. There is something inherent in the soul which accounts for its predilections towards virtue, towards wickedness, or a mixture of both, which forms the pre-disposing impuls that determines the direction of the soul's activities, and its final destiny. Some souls are thus preordained by their inherent aptitude to attain Mukti, others destine for the eternal hell, while a third class must keep revolving under the wheels of Samsara from eternity to eternity, now enjoying and now suffering in endless alternation. (Nityasamsarin.)

No article of Sri Madhva's creed has provoked greater opposition or more hostile criticism than this tenet of his, classifying all sounds into three eternal divisions. The eternal hell is a bugbear which is bad enough without more. But that a section of innunerable souls should be bound to wend their way to that abode, with no possibility of escape, makes the blood of the benevolent philanthropist run icy in his veins. The theory of eternal damnation shocks the nerves beyond measure, and men refuse, be the proofs what they will, to accept it as beyond doubt. But a law of nature takes no body's nerves into consideration. The only question is, what are the proofs?

---

All argument, all thought, comes to a sudden standstill, if we question the veracity of our senses. The beliefs based on this assumption that our faculties are reliable, that they are not playing a trick upon us, and that they are not engaged in a treacherous conspiracy to delude us from birth to death, have never proved a broken reed, and this must be sufficient testimony in the nature of things. This is the line of argument that Richard Armstrong adopts with great fervour in his work "God and the Soul."

Sri Madhva has spent many a chapter on this subject, insisting on this fundamental position. He says that the theorist who calls all his senses *Mayic*, is no theorist at all, because he cuts the very foundation of argument from under his feet. Every syllogistic reasoning implies postulates, and hypotheses. The impressions of knowledge derived through our faculties and senses are true and self-evident. The current impressions of objects contacted by the senses in the present time or called *Anubhavas*. Impressons of the past, viz., memory, are called Smriti or Smarana. Both are reliable and self-probative, unless disease or disorder of the organs is established to account for delusions. Assuming then that our senses and faculties are truthful, it is needless to argue much to establish the position that every occurrence in nature has a cause underneath. We can conceive of no event or incident without a cause. The idea of causality may be incapable of proof. But every thinker

is convinced of this, and acts on the belief. It is a psychological neeessity to think so. If we proceed to analyse the notion of causality, we arrive at the result that every act, event, or occurrence, has a volition as its prompter, a will-force giving the initial impulse. It is not the axe that cuts the tree. It is the wood-cutter's volition that causes the felling. John Stuart Mill seems to argue that by causation we mean nothing more than precedence in *time*. Cause and effect are nothing more than sequence in time, according to his view. At this rate, Monday should be the cause of Tuesday, and darkness the cause of light. A cause is certainly more than mere precedence.

It is not uncommon to say that the cause of the apple falling down, is the law of gravitation, and that of the railway train in motion, is steam. This is a loose statement of 'causality.' A law of nature is only a statement of fact and no more. Our experiments and observations are collected together, bundled up under a heading, and docketed with a name, as a law of nature. The law is only an explanation of the phenomenon, not the cause of the occurrence.

This reasoning, if correct, leads us to admire the definition of Brahman given in the Vedanta, for, the leading idea therein accentuted is that God is the *Universal cause*, that God is the will-force that accounts for the worlds from the infinitesimal vibration of the molecules to the thrilling march of the starry galaxy in orbits immeasurable. We are led to this conception of the first cause by the simple proof of our faculties which vouch for the truth that every movement has a cause and that every cause is volition in its final shape. God thus

stands revealed to us by his power as the cause of all causes.

The next idea that flows from the definition is that of a personal God as the Ruler of the Universe. To some people, "Personal God" reads derogatory. Some people associate limitation and derogation with the idea of a Personal God. They think that a man-shaped God invested with human forms, whatever the degree of magnification, is a conditioned, limited, being, whom it is not worth while worshipping. But neither Sri Madhva nor any other theologians believing in a Personal God, set limitations on God's infinity. There is no intention to detract from His great merit as Infinitely Perfect. We may understand a Personal God, to be a centre of consciousness, will force, thought, and action, a unit whose strength is beyond measure and beyond conception. It is no doubt the fashion to speak of an "Infinite Person" as a contradiction in terms. It is difficult, on close analysis, to find out wherein the contradiction lies.

Sri Madhva absolutely refuses to make of God a non-willing, non-thinking, and non-acting, mass deemed *Sat*, *Chit*, *Ananda*, from mere courtesy. God according to him is Icha, Jnana, and Kriya. He is therefore the efficient cause of the Universe, bringing about effects like a potter producing pots out of clay operated on by instruments. He is not material cause of the world, for, he is as different from the universe, as the individual soul is from his physical frame. To hold God the material cause of the universe is to adopt Pantheism, which holds that all is God and God is all, that every existence is Deity and Deity is every existence. God and the universe being conterminous and identical.

Taking 'Personal God to mean a Being with a tangible form perceivable by the senses, it is still nothing absurd to regard the Supreme Being as possessing or assuming forms. Purusha Sookta describes the Lord as possessing a thousand heads, eyes, and feet.

It may be that Divine Forms are not composed of material stuff. It may be that they are consummately pure and perfect. But this is no argument to prove that the Supreme Being is formless.

The foregoing remarks lead us to the next position to that God is conceived in the Dwaita system to be a Being full of attributes, of auspicious excellences, and that he is good and great, powerful and wise, just and merciful, intelligent and conscious, and so on, to an endless series. He is without a flaw, misery, sorrow, or weakness; and the whole hosts of suffering to which mortal flesh is heir, are absent in their totality from his composition.

This description of God-head brings us into direct conflict with theories which love to speak of God as formless and attributeless.

Dr. Thibaut's introduction to the Sankara Bhashya contains some pointed remarks on the Vedanta definition under consideration. He says at P. 92. "Placing myself at the point of view of Sankara, I am startled at the outset by the second Sutra of the first Adhyaya, which undertakes to give a definition of Brahman. 'Brahman is that, whence origination, and so on, of this world, proceed. What, we must ask, is this Sutra meant to define? That Brahman, we are inclined to answer, whose cogni-

tion, the first Sutra declares to constitute the task of the entire Vedanta, that Brahman whose congnition is the only road to final release; that Brahman, in fact, which Sankara calls the highest. But, here, we must object to ourselves, the highest Brahman is not properly defined 'as that from which the world originates'. In later Vedantic writtings whose authors were clearly conscious of the distinction of the higher absolute Brahman and the Lower Brahman related to Maya or the world, we meet with definitions of Brahman of an altogether different type. 'That from which the world proceeds' can, by a Sankara be accepted only as a definition of Iswara, of Brahman which by its association with Maya, is enabled to project the false appearance of the world, and if certainly is improbable that the Sutras should open with a definition of that inferior principle.'

"If now, I am shortly to sum up the results of the preceding enquiry as to the teaching of the Sootras, I must give it as my opinion that they do *not* set forth the distinction of a higher and lower knowledge of Brahman, that they do *not* acknowledge the distinction of Brahman and Iswara in Sankara's sense, that they do *not* hold the doctrine of the unreality of the world, and that they do *not* with Sankara, proclain the absolute identity of the individual and the highest self."

---

## IS GOD KNOWABLE?

Sri Madhva's answer to this question is an emphatic affirmative. As interpreted by him, the 3rd and the 5th aphorisms of the Vedanta Sootras, declare that Brahman is known through the Shastras (scriptures), and that He is not beyond knowledge and expression. The two aphorisms are ಶಾಸ್ತ್ರಯೋನಿತ್ವಾತ್ and (a) ಈಕ್ಷತೇರ್ನಾsಶಬ್ದಂ; "For, it is that of which the means of cognition is the authoritative word." (a) "since it is the object of perception, it is not what cannot be spoken off." Other commentators whose philosophy is different, interpret the aphorisms, differently.

"Beyond the reach of words and thoughts."! How variously has this been interpreted and understood. Atheists use it as a valuable weapon to destroy theism; for a God that is beyond the range of words and thoughts, is unknowable and virtually non-existent. The sceptic and the agnostic are not slow to quote this scripture, and repudiate the basis of religious obligations. The pantheist uses it as an argument against the assertion of a Personal God. Dwaitins explain it to mean only that God cannot be *fully* conceived and cannot be *fully* described, God is beyond words, only in the sense, that no word that we can think of its good enough for Him, or can convey a full idea of His greatness.

The question is whether there is anything in our nature that points to a preception of the Infinite, directly or by implication, as a necessity, to any sense or faculty

or capacity, patent, or latent by reason of which the Infinite presses upon our consciousness?

These are three avenues through which knowledge is possible to us viz., (1) our senses directly; (ಪ್ರತ್ಯಕ್ಷಂ) (2) Inference for Reasoning (ಅನುಮಾನಂ) (3) Testimony of words (ಆಗಮಃ): of these, which is the avenue through which the Infinite can be known?

I cannot vouch for the physical senses cognizing the Infinite, nor can Reasoning alone land us to a Realization of God. Sri Madhva insists that the testimony of the Vedic word is undoubtedly the source of Divine knowledge. Of this, however, later on.

The great body of scriptures known as the Vedas is the Revealed Word forming the bed-rock of Hinduism God is, according to Sri Madhva knowable through the Shastras. He understands by the term, the four Vedas (Rig; Yajus; Sama; and Atharva), Bharata, Pancharatra, and Moola Ramayana and whatever work adopts and elucidates the teachings therein contained.

The orthodox view is that the Vedas are eternal works not composed by any auther, human or divine, and that there is no truth in the Universe not contained in the Vedas.

In "Sri Krishna", Baba Bharati sets forth an interesting, original explanation. He argues that every movement has its expression in sound, and that the Veda is the sound-expression of the Divine attributes. As an illustration, we see that the sensation of pain has its expression in the contortion of the face and muscles, and its sound expression in some from of 'oh' or 'ah' which

follows the sensation in a boisterous or subdued articulation Similarly, surprise, mirth, humour, and contempt, have appropriate sound-expressions, of laughter, ejaculation, giggle, or sneer. Hence it is argued that the Veda is the sound-manifestation of God, and eternally co-existent with the divine qualities of which they are the sound-expressions.

It was felt by Sri Madhva and other Hindu teachers, that no Dharma, by which religion and duty were both meant, was possible without the authority of the Self-existent Word not liable to be suspected as savouring of imperfection, It is the author that transmits his flaws and imperfections to his production and rendors the latter faulty and imperfect. The revelation that is to unveil the Isis must be absolutely above suspicion, to effect its purpose. The foundation of Dharma can only be something like the self-existent Vedas, and not a human production. It is impossible to say that Dharma so bassed is not in vogue in the world. Such is not the testimony of history, of universal experience. Hence, it is argued, that, though men may have forgotten the origin of Dharma, its ultimate basis is not utility, not, human legislation, not the caprice of society, but the Vedas revealed, or rather, unveiled, at the beginning of every Kalpa, by the creator, and transmitted down to posterity by Rishis the seers of Mantras.

Max Muller says, "In the history of the world, the Veda fills a gap which no literary work in any other language could fill." He says further, "I maintain that to everybody who cares for himself for his ancestors, for his history, for his intellectual development, a study of Vedic literature is indispensable." The works of Profe-

ssor Barth (Barth's Religions of India) are instructive on this point.

Sri Madhva's view is (note; in this respect he differs even from Sri Ramanuja) that the whole body of Vedas including the so-called Karma Kanda and Jnana Kanda and the Upanishads, treats of Brahman, and that every syllable is an attribute of God. He says that there is but one God. Vishnu and Vishnu alone treated throughout the limitless length of the Vedas. It may be seen that various are the names used in the Vedas Indra, Varuna, Agni, Soma, and so on. It may also be seen that in adoring every one of them, the adjectives used are those applicable to the Supreme Being only. There can be no doubt therefore that it is the Supreme Being alone that worshipped throughout, under various names. The first Adhyaya of the Brahma Sootras, consisting of four subsections expounds this view that the various names used in the vedic literature denote and cannote Brahman alone, as the context and other canons of construction unmistakably establish in every case. This is further rendered clear by the explanation that the quality making Indra, for instance, what he is, viz., Power (Aiswarya) can possibly apply primarily to the Supreme Being alone who is, of limitless power, and only secondarily, to Indra and others of limited power. So with other attributes misappropriated by inferior gods and men. Therefore excellences referred to in the Vedas, are, all of them without any exception, predicated only of Brahman *alias* Vishnu. Such, in brief, is the broad summary of the first Adhyaya of the Badarayana Sootras.

To all these who are anxious to secure Release,

freedom from the bondage of births and deaths, the injuction of the Vedas runs thus:

ಆತ್ಮಾವಾರೇದ್ರಷ್ಟವ್ಯಃ ಶ್ರೋತವ್ಯೋ ಮಂತವ್ಯೋ ನಿದಧ್ಯಾಸಿತವ್ಯಃ ।

"Brahman should be seen, should be heard, should be cogitated and doted upon." Such is the command, and the command emphatically implies that God is knowable.

## THE PATH OUTWARD BOUND

During the whole of the Mahapralaya, the unreleased soul lay asleep like a foot-ball after a vigorous game. He lay quiescent with the myriads of bruises caused by the kicks received in the countless births already suffered, the quintessence of Karmic experiences that knocked and dashed him wildly about from pillar to post, times without number. He is now kicked out again into the field to receive fresh knocks and obtain new shapes, and try to get to the goal, if possible.

The reader may conceive for a moment the vastness of the cycle that I have been calling as *day* and *night*. It is the huge wheel of time ಕಾಲಚಕ್ರ wielded by Narayana. It consists of 100 years of Brahma's life. Each year thereof consists of 360 days, and each day consists of Krita, Treta, Dwapara, and Kali ages, added together and multiplied 994 times. Resolved into human years.

| | |
|---|---|
| Krita Yuga lasts for . . . | 1,72,8000 years |
| Treta . . . . . | 1,08,0000 years |
| Dwapara . . . . . | 72,0000 years |
| Kali . . . . . | 36,0000 years |
| | 3,88,8000 years |

making up three millions, 888 thousand years. The four Yugas taken together constitute a single age of the gods. 71 Divine ages make up a Manvantara. Fourteen Manvantaras make up a Kalpa. This is but a day for Brahma, the four-faced. 100 years or 36,000 Kalpas result in a Mahapralya of equal duration.

Upon the wheels big and small in ceaseless rotation, which embrace every phenomenon of the universe within their sweep, the Jeeva is whirled, round and round, rapidly carried from one wheel to another from birth to death, and death to birth, millions of times. There are several causes at work to keep him a close prisoner within the grinding wheels. During his bondage, the one thing that he does not realise is that he is a dependent being and that his simple duty is to love God with all his heart and rely on him absolutely. He believes himself a free agent, relies on himself to be deluded by the will-o'-the-wisp, and continues the bond-slave of Samsara.

Thus bound hand and foot by many a jailor, the Jeeva is cast upon a wide. wide, ocean with a bit of free will and a manual of Vedic laws to guid him as a mentor, if he choose to accept its wisdom. In the Krita Yuga, the Jeeva finds great facilities for spiritual advancement. Just as conditions of climate, sanitation, temperature, and so on, invigorate us so, in the golden age, the environments physical, mental, and moral, are highly exhilarating.

There is a very instructive chapter in Baba Bharati's book 'Sri Krishna', about the conditions obtaining in the Yugas. The description is a beautiful abridgement of the subject as treated in Shanti Parva, Mahabharata. The keynote of the golden age, Krita Yuga, is illumination and harmony. The Satwa guna is then predominent throughout. Joy is the very breath of life. Dharma (virtue lives upon all its four pedestals. Nature is transparent as a glass and holds its inmost secrets revealed to public gaze. This is very probably the millenium spoken of in the western scriptures, the long-forgotten age of bliss to which, even now, man's memory clings, as it led by instinct. Life is lived, in this age, deep in the mind, deep in the heart and deep in the soul. It is an age of overwhelming spirituality and universal brotherhood. The play of passions and excesses is conspicuous by its absence. Men and women grow to great heights They are 21 cubits, about 32 feet, normally. Beauty, symmetry, and light, make up their persons. The climate is changeless spring always sweet and bracing. The perfect harmony between men and the weather, makes houses and clothing quite superfluous. There is neither sunstroke nor chill to be guarded against. Nor is there the remotest tinge or trace of improper thought to give birth to shame and delicacy. Animals too share the common exhilaration of Satwa. In keeping with the general level of illumination, they are able to think and speak also. The so-called legends in our books that birds and animals used to converse with men are really no fables at all, if they did so in this age. This Yuga is the reflections of Sathyaloka, reproducing its conditions as far as may be. It lasts for about three million years. Gold is the chief element found in plenty.

Treta the next age may be called the 'silver age'. Virtue lives then on three legs. There is a very imperceptible decline of spirituality. Rajo Guna asserts itself gradually. The average human height is 21 feet, and the average longevity, 10,000 years.

Dwapara is an age of still further decline. It is sometimes called 'the copper age' Virtue exists on two legs only. Men are $10\frac{1}{2}$ feet high. They live as long as there is blood in the body. Gold and silver are rarer and dearer than before.

The last age is the Kali Yuga known also as the 'iron age,' the one we are living in. Tamas (darkness) is the characteristic ruler of the period. We all know that spirituality is a rarity. Now, men and women are mere dwarfs. Disharmony is the keynote of society and of nature. It is needless to elaborate this.

A careful study of the laws governing the evolution of the individual soul and its bodies opens our eyes to realise the wisdom of God and His impartiality in respect to his creatures. It is not unusual for those who have not a full grasp of the 'Law of Karma' to denounce the Supreme Being as partial. We no doubt find the world filled with inequalities. We find a distribution of the world's good in glaring disproportion and inequality. We find monopolies of strength, health, and vigour, joys, all heaped on one side, miseries set apart on the other. One man is a genius, another is an idiot. One is a millionaire, and other licks his dust in grovelling poverty. So it is, everywhere. Philosophers naturally ask, why should it be so if God be just and merciful?

There is no doubt whatever that God is just and merciful. Sri Madhva says that God punishes and rewards according to the Jeeva's merits. There is the great fund of Karma which is of every Jeeva's own accumulating, that determines merit and demerit, and its appropriate consequence. God has one uniform Law for all. He tests every body with the same weights and measures. He has therefore no favourite, no bias, and no malice, in dispensing favours or meting out punishments. Before we launch upon a tirade against the so-called idiosyncracies of God, it will be important for us to remember that when we are born, we bring with us a few tendencies inherent or acquired, and it is these that determine our career and density. The first of these is the inherent nature of the soul. Some Jeevas are Satwic by nature, others Rajasic, and others again, Tamasic. This is a constant factor not liable to be modified or eradicated. Intense study, deep meditation, rigid penance, might remove super-incumbent crusts and overgrowths, but not transform inherent tendencies. These are woven into the framework of the Jeeva. This idea is no doubt unpalatable to many as it presents a rather pessimistic outlook in regard to a section of souls. Sri Madhva thinks that the disparities of life are not fully explicable without a fundamental basis of division like this. Karma may solve many a difficulty; but then, the question will remain why one Jeeva should show a pronounced leaning towards good Karma alone, and another to its opposite. Sri Madhva's view is that inherent tendency **ಸ್ವಭಾವ** determines pre-dispositions in the first instance, deflects the magnetic needle of Karma according to its own current, and gives the initial turn to the career.

The next heritage of the individual soul is what has been so often referred to as Karma. It is not easy to give a terse definision of this word. It is a somewhat complex idea and has to be analysed. Its literal import is action, but it embraces all desires, thoughts, and activities, within its sphere. The law of Karma regulates the sequence of events, and governs causes and effects. There is no cause and no effect that falls not within its influence, its purview, and juridiction.

In the words of Swami Vivekananda (Page 46 "Speeches & writings") "the soul is like a tiny boat in a tempest raised one moment on the foaming crest of a billow and dashed down into a yawning chasm the next, rolling to and fro at the mercy of good and bad actions—a powerless, helpless, wreck in an everraging, uncompromising, current of cause and effcct—a little moth placed under the wheel of causation which rolls on crushing everything in its way and waits not for the widow's tears or the orphan's cry." The moth this placed under the wheel of causation is, so far as any freedom is allowed to it, incessantly engaged in a search for happiness. This is the root motive of all action. As the Advanced Text Book has it, (P. 309) "every man, boy and girl wants to be happy. They seek happiness. The Jeeva blinded by his body chooses the wrong things very often, but the motive of his choice is always the same, the desire to happy. It is his nature to be happy and he is always trying to express his nature. Through the whole of his long pilgrimage, he is searching for happiness. This is his root motive, the object at which he invariably aims. If he does a painful thing, it is in order to gain a greater happiness. Happiness is his end, everything else is only a means to that end. The whole of evolution may be described in the words "a search for happiness."

Those who are engaged in what is known as Pravriti Marga, the path outward bound seek happiness in the senses. They are sportsman driving the charact of ten horses (10 senses) in pursuit of game. They use mind as the charioteer, and impel this devoted servant to drive the horses through thick and thin into the jungle of sensuous pleasures. They may catch a few bubble-like joys or they may not. Anyhow it is a hot game they are engaged in, and quest of happiness.

Of the sheaths mentioned the *supra*, the reader may find Kama Karma as one of the number. This is the power-station which supplies steam for the activities of this sportsman. The zest with which the chase after sensual pleasure is kept up is supplied by Kama desire. All our Karma is the offspring of desire. It is desire that draws the Jeeva to an object. Attachment (Abhimana) is created thereby under a bondage is established. This leads to thought, to a cogitation of means for achieving the end. This again guides the Jeeva to the requisite action. Icha, Gnana, and Kriya, are thus the threefold functions engaged in the pursuit of pleasures. Desire, thought, and action, constitute the triple chord that binds down the individual soul. Heaps of desires, thoughts, and actions, are thus laid by, day by day, and hour by hour, by every Jeeva, every one of which is a Karmic seed liable to germinate, and object the Jeeva to tens or hundreds of incarnations.

Our books speak of this accumulated stock as Sanchita Karma. If it consist of good actions, it is a stock-in-trade of which we may feel some pride. If it comprise bad actions, it is the ballast that will sink us in the abyss. Good or bad, the Sanchita Karma is our guiding genius

for good or evil, a guide that hold us in leading strings, that shadows our movement at every pace, and dogs our steps whether we be waking or dreaming. Out of this fund, a few that are developed and mature form the Prarabdha Karma of the Jeeva. These are the ripe seeds that have begun to germinate. It is Prarabdha Karma selected out of Sanchita, that forms the proximate cause of the ensuing births and experiences. The country, nationality, race, caste, creed, and society, in which he is to be born, is determined by Prarabdha. The Karma of the parent and that of the offspring determines the relation by mutual affinity. The last thought, for instance, of the dying man, some prominent wish in his mind while *in extremis* brings on a birth suitable thereto. This is the reason why suicide is so strongly condemned in our books as worse than murder, for, of all Karma seeds, the motive for self-destruction is the most powerful Karma-seed imaginable. The shock is one so forcibly and deeply cut into the soul, that it forms a powerful, dominating, Prarabdha for a series of births, in all of which the man is likely to end his days by suicide without any ostensible reason. As baba Bharati puts it 'Sri Krishna,' "Man is the conscious embodiment of the blended forces of his past actions, actions of previous conscious embodiments born of the forces of still more previous embodiments."

Whatever Prarabdha has commenced to bear fruit, it must run out its course. Even the saint that has visioned God cannot help experiencing the fruits, and undergoing the inevitable suffering and enjoyments.

As the soul continues to enjoy and suffer, it does other actions which are additions to the stock. The

current Karma, whose fruits of course are in the future, is called Varthamana (present) or Agami (future).

The sage who has seen God, has the Sanchita burnt up and the Agami-supply prevented and cut off. He has only the Prarabdha to deal with, and even as to this, God shows him concessions. There is thus no possibility of escaping from the grip of Karma except by the grace of the Almighty.

If therefore a man makes his desires noble, he lays by good Karma, forms useful habits, and builds a noble character. In this sense, subject of course to his inherent nature and the Divine will, every man is the architect of his own destinies. The law of Karma is thus no destroyer of ethicol foundations, for, it does not deprive man of free will and moral responsibility. Impelled and directed by Kama Karma among other forces, the Jeeva takes on one kind of body after another in the progress of evolution.

Our books have a very clear grasp of the material and spiritual progress that is implied by animalism elevated to humanity, by the growth of the savage man into the civilisad man, of the civilised man to the religious man, and of the religious man to the spiritual man. Millions of incarnations are passed through, in the course of this transformation.

The chief concern of man is to see that he sows proper seeds and reaps a good harvest. It is his look-out to march from better to still better, to progress ever onward and never to retrograde, stangnate, or deteriorate. It is his duty to catch sight of the great Power in the yonder horizon, and fall on his knees to lick the dust

in reverence, awe, and love. It should be his aim to turn from the senses and be free from earthly desires.

That soul is bound which is tied to desire, attached at objects, and, is in quest of mundane pleasures. Such a one knows not God, but has its face turned away from Him. At each step, it drags a lengthening chain from the almighty and rivets the bondage by adding, day after day, fresh links to the chain. It is a precipitate descent that the rash traveller is engaged in. The farthar he proceeds, the more forcibly does he gravitate towards the abyss, with the ever-growing load of Karma set upon his back. This path is known in the Shastras as Pravritti Marga, the path, outward bound. Its aims and fruits are *Dharma, Artha and Kama.* It is set in opposition to Nivritti Marga which leads to Moksha or release.

---

## RITUALISM

Sri Madhva wrote numerous works of philsophy. Next, he wrote anepitome of the Mahabharata, re-telling the story of the great epic in a succint and connected narrative, so as to bring out the hidden moral and spiritual lessons, vividly. This volume is at once a remarkable summary and commentary of the Mahabharata, lucidly setting out how the teachings of the great epic convey and emphasize the Madhva doctrines, and how Sri Krishna and Bheeshma the great teachers of the day taught religion and duty as Dualists understand the terms.

This and similar works of Sri Madhva are the volumes of his concretized philosophy. Thirdly, Sri Madhva wrote also some works to regulate and codify the ritualistic observances of his disiples and followers. The well-known Sadachare Smriti, Krishnamrita Maharnava, Jayanti Nirnaya, and Tantrasara etc., are short codes dealing with the daily and occasional duties and rites of Madhvas, and with the symbology of their religious life.

The end and aim of all our symbols, castemarks, image-worship, and Nama Sankeertans, as well as all the rites we perform, is Bhakti. Ritualism is only the lower stage of Bhakti, the training school of mental and moral drill, in which every man should undergo a rigid discipline to bring his senses under control and acquire the 'one-pointed concentration' indispensable for salvation. The ritual may look like a shell devoid of vitality. But it is really not so. Ostensibly, it may look a mere fossil. But it is, in truth, a nutrition for the tender, growing, plant of spirituality. Let us see what it consists of.

With a laconic brevity hardly appropriate for the subject, the District Manual of South Kanara sums up Sri Madhva's injunctions in three words. It says that '*Ankana*, *Namakarana* and *Bhajana*' constitute the sum total of Madhva observances. A brief gloss adds that 'Ankana' is marking the body with symbols, especially *hot iron.*

Hinduism insists on every votary making no secret of his professions, and of exhibiting them, by openly wearing symbols and badges. Every caste, every *asrama*, and every cult, has its characteristic insignia. It is expected that the Hindu should not be ashamed to own

open allegiance to his faith and publicly wear the prescribed marks. English education having shaken Hindu beliefs, has, of late, brought about a kind of double life, by reason of external symbols being adhered to, while the underlying faith has gone. This however is no fault of Hinduism.

The forehead marks of a Madhva Brahmin are a perpendicular line of charcoal with a reddish dot at its base. It is not *any* charcoal that is used for the purpose, but only a piece that had been used red-hot for burning incense to the Deity. The dot is a mixture of saffron and chunam whose chemical union produces a reddish paste. The symbol worn on the forehead resembles the stem and bulb of a thermometre set in between two vertical lines of Gopi mud or sandal paste. On the upper arms, the chest, and belly, tracings of Gopi mud or sandal or prominent, resembling tapering leaves or flames. The central one represents a lotus stalk supporting a flower. On these tracings and upon the temples near the corners of both the eyes, marks of metallic seals, dipped in Gopi are also visible. Just as a Sri Vaishnava is made out by the striking tracings in white and red upon his forehead and in numerous places on the body, and just as Smarthas are made out by horizontal lines of ashes on the said parts, Madhvas wear the marks aforesaid so as to be identified beyond mistake. The stamps are the emblems of Vaishnavaism. They represent the weapons of Vishnu. Whenever the Guru on the pontificate throne goes about touring, his followers receive imprints of the metallic seals heated more or less over the fire. At the Upanayana, every father or spiritual guru blesses the young initiate with the imprint, the Gopi-paste being used instead of fire.

The symbols of God are meant to serve as remembrancers of Vishnu, so that the Bhakta may automatically think of Him even when his senses are in disorder, when his brain is dazed or his soul is in a trance.

Another device bassed on precisely the same end in view is the injunction of "Namakarana". Every Madhva is commanded to name himself, and his kith and kin, by some well-known designation of Vishnu or of his Bhaktas, such as, Hanuman, Bheema, Madhva, and so on.

If we have to call observes and others by names, as we undoubtedly must in order to get on in the world, why should we not choose such names as will serve both a religious and a secular purpose? This is the Hindu idea of economy implied in killing two birds with a single stone.

God's name itself is to all Hindus an object of worship. Vishnu, Narayana, Krishna, and names like these, have a magical ring in our ears, kindle noble images in our minds, and are treated as quite unlike other names in the language. Devotees are advised to pronounce such names as often as possible. It is stated that to keep the names even mechanically on the lips, is of immense efficacy. As we walk, as we eat, and as we work, whatever the engagement, whatever the pursuit, the advice is to say 'Rama' or Krishna' whenever it may be possible, mechanically or intelligently. God's name is a tongue of spiritual flame that will burn up sins. even if uttured in ignorance,

It has been seen that we revere certain symbols by wearing them on our persons, and that we revere God's

names by bestowing them on kith and kin. What more are we asked to do? We are told to engage in Bhajana. This is the third of the injunctions.

Bhajana is worship, literally. It is the most comprehensive word that sums up our religious duties. It includes every thought, word, and act, pointing to God. It includes self-surrender of every degree, and spiritual aspirations of every shade. It covers the whole field of ritualism from the lowest conceivable fetish to the most etherialised worship of God.

The worship of forms constitutes our first lesson in this training. We are told as select some idols or images or objects, and invoke God therein by prayers and Mantras. Images that have been long in worship, especially by learned men, enjoy the Divine Presence induced by the superior piety and prayers of the wise. Idols thus charged with divine magnetism, should be secured, and preserved in a reserved chapel. Day after day, we are enjoined to do Puja, in view to religion becoming part and parcel of our life, flesh of our flesh, bone of our bone. This routine is in fact observed in most houses.

Rising from the stage of idol-worship, the Bhakta is told to adore and worship godly men as constituting walking images of God. Wise men are so many centres of attraction for the Divine Presence Lesser men should therefore revere the wise, because, the latter possess God in their hearts in a peculiar sense.

The light-vibration is present everywhere and always, though perhaps in varying degrees of intensity. We catch them at certain pitches and velocities, and

other beings do at higher or lower points. Sages and Saints catch sight of the Divinity in States which we call ignorance. God stands revealed to them in forms, though to our weak eyes, He is invisible.

Like the cross and the crescent, the Hindus have various symbols as pegs to hang spiritual ideas upon. On principle, there is no rhyme or reason in condemning their symbology alone as obnoxious to common-sense. Nor is there the least ground to talk of Madavas in the strain in which the South Canara Manuel disposes of their 'Ankana,' the terse remark being that they 'brand themselves with *hot iron*;' a statement as erroneous as it is misleading.

---

## NIVRITTI MARGA

He who keeps the goal steadily in view never misses the true path. The goal is the attainment of God, and the pilgrim should tread the path leading to that goal. Whoever keeps it constantly in sight is bound to tread the path known as Nivritti Marga, the path that leads him inward unto the Dweller of the heart and away from the senses.

The religious literature of Hinduism is, very often not without reason, accused of being saturated with pessimism to the core. There are, no doubt, scores of

books depicting life as a great evil and presenting a powerful array of reasons for the conclusion that life is by no means worth living. This is not the case with the whole of Indian literature, though, after due allowance is made for honorable exceptions, it must be conceded that the general trend and drift is to take a despondent view. No man who is not stout of heart can do this journey of life with benefit. There is however no reason whatever to take such a gloomy view of earthly existence, and lose heart.

ನಾಯಮಾತ್ಮಾ ಬಲಹೀನೇನ ಲಭ್ಯೋ ನ ಚ ಪ್ರಮಾದಾತ್ ತಪಸೋ-
ವಾಪ್ಯಲಿಂಗಾತ್ ।
ಏತೈರುಪಾಯೈರ್ಯತತೇ ಯಸ್ತು ವಿದ್ವಾಂಸ್ತಸ್ಯೈಷ ಆತ್ಮಾ ವಿಷತೇ
ಬ್ರಹ್ಮಧಾಮ ॥

Manduka III, ii, 4.

"Nor is God obtained by the strengthless, nor by the careless, nor without marks of austerity; the wise who strives by these means, of him, the Atma enters the abode of Brahman."

What is the warrant to be gloomy and cheerless? Is it because the way is long? Surely, given time and energy, it *can* be journeyed through. Is it because the road is not strewn with roses, but with thorns? Surely others have trodden the path before, and what was possible for them is possible to every earnest pilgrim. Is it because the winding labyrinth is dark and cheerless? Surely, there must be light as we proceed, and cheer, as we listen with eagerness. The sailor descries the land much quicker than the untrained eye of the traveller. Still attention enables us to catch the very music of the spheres, if only we will it. Our elder brothers who have

gone before, tell us the secret of making progress in the journey, the temptations that encounter us on the way, the dangers and risks to be avoided all along the route. Those who have caught sight of the glow on the distant horizon, go into raptures in telling the tale of their experience. Those who have gone further still and tasted the supreme bliss of the highest heights- the bliss of a true communion, find words unequal to the task of expressing the intensity of the spiritual joy felt by them at the peaks.

Whatever else God may be, He is undoubtedly Love and Bliss. To know Him is to love Him. To realise Him is to enjoy Him. To vision Him is bliss ineffable. The end of Vedanta is to vision God and become blessed. Therein lies liberation. It is the path and the only path, and there is none other for this end. **ನಾನ್ಯಃ ಪಂಥಾ ಅಯನಾಯ ವಿದ್ಯತೇ ।**

The Sruti declares **ಯಮೈವೇಷ ವೃಣುತೇ ತೇನ ಲಭ್ಯಃ।** "By him is God attained, whom He chooses to grace." Sri Krishna says in Bhagavat Gita, **ತಮೇವ ಶರಣಂ ಗಚ್ಛ ಸರ್ವಭಾವೇನ ಭಾರತ । ತತ್ಪ್ರಸಾದಾತ್ಪರಾಂ ಶಾಂತಿಂ ಸ್ಥಾನಂ ಪ್ರಾಪ್ಸ್ಯಸಿ ಶಾಶ್ವತಂ ॥** "To Him alone do thou resort as they refuge in every way; *Through His Grace* thou shalt attain supreme devotion to Him and eternal Peace." **ಮನ್ಮನಾ ಭವ ಮದ್ಭಕ್ತೋ ಮದ್ಯಾಜೀಮಾಂ ನಮಸ್ಕುರು । ಮಾಮೇವೈಷ್ಯಸಿ ಸತ್ಯಂ ತೇ ಪ್ರತಿಜಾನೇ ಪ್ರಿಯೋಸಿ ಮೇ ॥**

"Let thy mind be in Me, be My votary, be sacrificer to Me, bow down to Me, Me alone thou shalt reach. This is true, I pledge my troth, for thou art beloved of Me."

These and hundreds of other passages in the Scriptures lay down that it is God that is pleased to lead us in

the right path, to equip us for knowledge, to bestow Knowledge upon those of us who are qualified, to give us, in time, a visual perception of His Form, to free us from Samsaric prison, and to grant bliss unto us after release. We are powerless to devise means and ends at any stage of this spiritual evolution. Sri Madhva lays the greatest emphasis on the Divine Grace.

---

## VYRAGIA

The devotee should first of all learn lessons in Vyragia before he enters on the sacred studies. Vyragia is literally 'dispassion.' In this word lies summed up a whole philosophy of conduct. The theory of Vyragia presses the transitoriness of life upon our constant attention. It calls on, us to remember death always and be prepared against its advent.

"Do good to-day, time passes, death is near.
Death falls upon a man all unawares
Like a ferocious wolf upon a sheep.
Death comes when his approach is least expected;
Death sometimes seizes ere the work of life
Is finished or its purposes accomplished.
Death carries off the weak and strong alike
The brave and timorous, the wise and foolish,
And those whose objects are not yet achieved.
Therefore delay not. Death may come to-day,

Death will not wait to know if thou art ready
Or if thy work be done. Be active now
While thou art young, and time still thy own
This very day, perform to-morrow's work.
This very morning, do thy evening's task
When duty is discharged, then if thou live.
Honour and happiness will be thy lot
And if thou die, supreme beatitude."

Mahabharata XII 6534. Verse.

True remunciation consists, according Sri Krishna, in abandoning and resigning unto God, the fruits of action. Every one should do his duty for duty's sake, should love God for God's sake. "You are competent to work. But the fruit of it is in My hands" says He to Arjuna. 'Do not worry yourselves over fruits. Do your duty manfully, because it is your duty. Let not the prospect of reward be the incentive for your actions. Whatever you do, dedicate it unto Me,' is the earnest exhortation.

Here is a sublime ideal to follow. What is to be renounced is not duty, is not activities, but the worry of likes and dislikes, the hope and anxiety about rewards and consequences—the hallucination that man is an actor, is a free agent. What we are asked to do is to resign ourselves unto His Will, surrender our activities unto Him, rely on His wisdom absolutely, to guide us, in short, realise our dependence on Him out and out. It matters not whether we are Brahmacharins, householders, hermits, or ascetics. The only condition is that we form no ties of attachment, and encourage no egotism of 'me' and 'mine.'

Yoga is the generic term in Sanskrit for this dedication. It means union literally. He who offers all his doings (Karma) unto God is a Karma Yogin, for he tries to seek union (not unity) with God by this surrender. He who seeks union by knowledge is Gnana Yogin. The wise Rishis seek Heaven by constant devotion to study and intense knowledge and meditation. He who cultivates *love of God* by good works, and sound knowledge, is a Bhakti Yogin. By the blessing of God, Devas attain this God-love in a superior measure. It is common ground for all these classes of worshippers that all of them seek to reach God as the goal. Their hearts yearn after Him. They are not happy until they are gathered up in His bosom, never more to revert to Samsara.

Yoga is thus not a technical name for the science of breaths alone. Sri Madhva does not put this science out of court altogether. He concedes that, meditation by harnessing breaths, restraining respiration, taking postures, foccussing eves on the tip of the nose and thoughts on Om, has its value. But this kind of Yoga is not indispensable.

Our conduct; the expression of our will, becomes religious in so far as our volition is merged in the Divine. This embraces not only ritualism, but every activity of man in relation to God and God's Bhaktas. This is the Province of Karma Yoga. Religious conduct is not possible and cannot endure without a grounding of Philosophy, the product of intellect. This is the Province of Gnana Yoga. Will and intellect are utterly inadequate to make us happy unless we call in emotion to express itself in devotion and complete the service. This is Bhakti Yoga. The three Yogas embrace between them, the

functions of Will, Intellect, and Emotion, and therefore cover the entire province of the human mind. By Karma alone, no salvation is possible. It was Bhattas that put forward works such as sacrifices as capable, by themselves, of leading to Heaven. Given abundant wealth, they thought that tons of ghee poured into the fire accompanied by mechanical Mantra-recitations, must open the gates of the highest Heaven to the Sacrificer. Sri Madhva opposes this view. The corner-stone of his theology is soul-dedication. No manual service or lip-service is of any value, if not accompanied by knowledge and Bhakti. Good works, fastings, penance, charity, and so on, are usefull to bring about a steadiness and purity of mind. But this is only a preparation and no more. A pure and steady mind is essential for acquisition of knowledge. Sat Karma, or good works, represent, therefore, only the preliminary process necessarily to be passed through before true knowledge can be gained. A study of the scriptures, consisting of lectures heard lessons ruminated, and the gist meditated upon, produces sound knowledge. It enables us to realize God's greatness and our own littleness, God's independence and our own dependence on Him. Knowledge thus acquired produces Bhakti (love of God). By the grace of God, the Bhakta visions the Almighty. This vision evokes the higher grace of God that leads the Bhakta into Vykunta.

---

## BHAKTI

By this term, Sri Madhva understands every shade of the heart's yearning towards God. While Vairagya connotes the negetive aspect, a state of passivity and renunciation, Bhakti denotes the positive aspect, an active longing, a state of love, an outpouring of devotion, reverence awe, and admiration, a surrender of the soul in melting tenderness.

The basic idea of Bhakti is a consciousness, realization of the Bhakta's inferiority to, and dependence on, God. If man and God be identical in any sense no Bhakti is possible. Where "I am He" is felt. Bhakti refuses to germinate. The soil is unfit for this plant. A feeling that God is infinitely greater than all other Jeevas, that His infinity is unbridgeable, that He is just, merciful and gracious, and that, if He choose, He will lift up the tiny Jeeva to beatitude is a condition precedent to the germination of Bhakti.

The love of God implied by Bhakti is not a very simple sentiment. It is an organic growth, the product of carefull rearing. No man can dream himself into a noble charecter by a simple effort of the will, and rise one morning to find himself bloomed into a Bhakta. Struggle is the school of evolution in nature. Difficulties, temptations, pitfalls, and failures, constitute the experiences necessary to build up charactor.

The heart requires as careful an education as the head, in order that it may truly and sincerely be con-

secreated to the Supreme Being. No organic growth is possible without a slow, constant, assimilation of nutrition, and acquisition of experience, without a struggle against trials and surviving them to get better and better. A study of the Shastras is the first step in this education. A constant study alone is calculated to impress God on our hearts. It is only the scriptures that can dispel all shades of doubt and hesitation, from our minds. A stroug and vigorous faith is one of the first requisites for Bhakti. Have the scriptures dispelled all doubt? Are you firm, truly and sincerely, in the belief of Divine Supremacy? Are you prepared to stake all as a test of earnestness? Then, and not till then, can you relax your studies.

In this connection, it may be useful to remove a prevailing misapprehension. It is usually supposed that Sri Madhva pleads for strong likes and dislikes, and that inclucates a bigotry and hatred of other sectarians. Sri Madhva does not tolerate any love or hatred except in relation to God. He exhorts men to love God, and ergo, to love all goldly men. He exhorts hatred of God's enemies, because they are enemies of God. The hatred is not personal and selfish. No lover, can be truely such unless his likes and dislikes chime in with those of his beloved. Sri Madhva advocates hatred of all that is unpleasant to God,—a hatred of unrighteous and ungodly life out and out. It is not true Bhakti, if the Bhakta can effect a compromise with irreligion in any form or shape.

Even in the Advanced Text Book, Sanatana Dharma, it is stated (p. 315) "Dwesha is to be eliminated entirely in personal relations, in relations between man and man, between one being and another being and is to be

retained only as an *Abstract dislike* for anything that goes against the law, against the will of Ishwara."

The only power that can purge our hearts of sin is the Love of God. The only power that can set fire to the hay-rick of Karma is the grace of God invoked by Bhakti. There is then no virtue which is not a manifestation or expression of Bhakti.

---

## UPASANA

Upasana is only a higher stage of Bhakti. In this condition, the devotee renounces the world and makes great advance in spiritual education. He makes a profound study of the sacred works, withdraws himself thoroughly from worldly pursuits, and spends long periods of introspective thought. To kith and kin, to friends and foes, to pleasure and pain, he is equally infdifferent and absent-minded. Reverie is his chie pastime, meditation is his activity. The centre on which his thoughts are focussed is of course God and godly men.

Works, knowledge, and devotion, are common to all, whatever the stage and the capacity. Turned Godwards, these lead the devotee nearer and near to the goal. According to their ability, they may resort to images inaid of worship or they may meditate on God immanent in the Universe. They may be ಪ್ರತೀಕಾಲಂಬನಾಃ or ಅಪ್ರತೀಕಾಲಂಬನಾಃ according to the degree of their innate spiritual strength. They may be Karma Yogins, or Jnana Yogins, on the

same principle. The general course for each is still the same; works, knowledge and devotion, the preponderating element being different with each Jeeva according to his fitness.

There is great difference among the Jeevas in respect to their power of concentration and meditation. No soul is capable of grasping all the attributes of the Infinite. Each soul selects that attribute, or group of attributes, that is suited to its capacity, and ponders over it. Some worship God, for instance, as Intelligence. Others as Intelligence, Being, Bliss, and Immanence, and so on. On this capacity and training, depends the vision-form ಬಿಂಬಾಪರೋಕ್ಷ that will stand before the Upasaka on the eve of redemption.

According to Sri Madhva's theology, Jeevas are competent to worship God only through Mukhya Prana, the Lord of Breaths. The theory is that as Vayu or Mukhya Prana is the presiding deity of Life and dwells within every Jeeva, the latter cannot approach the Lord except through Prana.

Sri Madhva's system is somewhat unique in according to this Deity the highest rank in the hierarchy of gods, next to Narayana, Laxmi and Brahma. This view seems amply borne out by the Scriptures. It is impossible to conceive of creation without vibration. Akasa and the rest vibrate under the action and impulse of Prana. Swami Vivekananda quotes the Sruti "ಯದಿದಂ ಕಿಂಚ ಜಗತ್ಸರ್ವಂ ಪ್ರಾಣ ಏಜತಿ ನಿಸ್ಸೃತಂ" declaring that 'everything in the Universe has been projected, Prana vibrating;' this view supports the pre-eminence of this deity. It is prana that is the author of the five-fold functions denoted by Prana,

Apana, Vyana, Udana and Samana breaths. These five are the servants of the chief whom we adore.

"This Prana is underneath, overhead, and in the middle. He is on all sides: He is the cause of all" says Vayu Prokta.

Patanjali lays down, and in this, other Hindu writers concur, that Yama, Niyama, Asana, Pranayama, Pratyahara, Dharana, Dhyana and Samadhi are the eight Angas (limbs) of Yoga. They relate to disciplines of every kind calculated to subdue a wavering mind. In ordinary parlance, Yama stands for self-control, and the observance of every moral and religious duty. The duties are enumerated variously as follows:

ಬ್ರಹ್ಮಚರ್ಯಂ ದಯಾಕ್ಷಾಂತಿರ್ದಾನಂ ಸತ್ಯಮಕಲ್ಕತಾ ।
ಅಹಿಂಸಾಽಸ್ತೇಯಮಾಧುರ್ಯೇ ದಮುಶ್ಚೇತಿ ಯಮಾಃ ಸ್ಮೃತಾಃ ॥
Y: 3. 313.

The list comprises all the noble virtues including truthfullness and tenderness to animal life. Patanjali considers Yama as the first step in the practice of Yoga, using the term in a technical sense, and conveying, thereby, the idea of self-control of every shade and degree.

*Niyama* is regularity of self imposed vows and observances. There are 10 forms of this, enumerated.

ಶೌಚಮಿಜ್ಯಾತಪೋದಾನಂ ಸ್ವಾಧ್ಯಾಯೋಪಸ್ಥನಿಗ್ರಹಃ ।
ವ್ರತವೌನೋಪವಾಸಂ ಚ ಸ್ನಾನಂ ಚ ನಿಯಮಾ ದಶ ॥

This includes penances and austerities of every sort.

*Asana* deals with fixed postures as powerful aids to contemplation.

*Pranayama* and *Pratyahara* deal with the suspension

and recovery of breaths. During the mental recitation of the names and attributes, restraint of breath is very helpful to promote retention in memory.

*Dharana* in common parlance is retentive memory. Patanjali inculcates a suspended breath as essential for a steady abstraction of mind, for a collection of ideas so as to be one-pointed.

*Dhyana* is the higher stage of meditation, in which a mental representation occurs of the attributes of the Supreme Being.

*Samadhi* is the crowning step in which perfect absorption of thought occurs into the object of meditation, *viz.*, the Supreme Spirit. It is the state in which the avenues of the 10 senses are closed against the external world.

---

## APAROKSHA

### *God-Vision.*

Aparoksha is the penultimate stage of the path. It is the reward of Bhakti and Upasana continued for a sufficient period and in the proper manner. It is the consummation devoutly wished for in crores of ages.

Aparoksha is God-Vision. It takes place when the Lord chooses to take a form and flashes as an image of light before the inner gaze of the Bhakta.

Every kind of meditation or introspection implies a mental image. No thought is possible without pictures

presented before the mental eye. But this is not Aparoksha. One who is engaged in deep prayer, invariably thinks of God in some kind of form, however opposed, he may be, in profession, to image-worship: but the vision thus met with is not God but only an image composed of the mind-stuff, the in-dweller whereof is God. It is as much 'Image-worship' as the worship of exterior idols or pictures.

In Aparoksha, however, what is visioned is not a vehicular form, but God Himself, directly choosing to become the object of direct, mental, or spiritual perception. The mind educated by prolonged study and concentration reaches a highly attenuated subtlety of perception to become capable of standing this God-Vision.

It is needless to add that the visual perception of Divine Avatars is not 'Aparoksha'. Thousands of men saw Sri Rama and Sri Krishna when these moved about in human society in Northern India. These men were not *Aparoksha Jnanees* by reason of the circumstance that they came into ocular contact with the form of God. Aparoksha is a technical term for the perception of God with the spiritual eye, or a peculiar vision with the mental eye, by that section of Jeevas who are competent to attain Vaikunta and who have qualified themselves by proper methods to receive the blessing.

The form that the Lord chooses to present, differs for each Jeeva. Every Jeeva (individual soul) is a reflected image of his Maker. The Supreme Being is the Bimba (Original), and the Jeeva is the Prati-Bimba (Reflection). That shape which is the appropriate original of the reflection in question, is the form presented

in the God-Vision of that Jeeva. It is the visual interview with this form, that constitutes the *Bimbaparoksha* spoken of in the Scriptures as the penultimate goal.

It is most important to remember that 'God-Vision' is not something extorted from God as a rightful reward of services rendered. It is the result of the Divine Grace pure and simple. The Lord blesses only those whom he chooses.

Oh! the joy of the moment when the Lord chooses to condescend thus from invisibility. It is a crowded, moment of glory, worth all the crores of births and trials undergone before. It is the moment when the vista of the measureless past appears as a happy memory, and congratulates the happy Jeeva upon his triumphs. It is the moment of undiluted joy when the Lord and his humble servant look at each other, to solve and laugh away the riddle of life.

Face to face with the Almighty! A personal communion with the Unknown and the Unknowable! Imagination reels at the effort to grasp the majesty of the situation. Imagination is powerless to conceive the feelings and thoughts of the blessed one at the momentous juncture. It is likely that the Jeeva will succumb under the strain and excitement. No, not so. The Lord appears smiling and benignant, inspiring and encouraging, loving, and soothing. At this, moment there is no occasion for fear or frown. To hymn the Lord's praise may be appropriate for the occasion, and this, the Jeeva is sure to do. To offer thanks will be natural. The heart surcharged with Bhakti may burst, to pour out love. Bygone memories of atheism, agnosticism and irreligion, may

crowd in to beget a little sense of abashment. But the heart will pour out thanks with freedom and confidence. In the presence of the loving, forgiving, father, there will be no reserve, no shame, and no shyness, to prevent a free outflow of prayers and praise, at the great condescension.

With Aparoksha, the journey of life comes almost to a full stop. It marks a turning point in the road beyond which the march is easy and smooth. The Sruti says:

ಭಿದ್ಯತೇ ಹೃದಯಗ್ರಂಥಿಃ ಚ್ಛಿದ್ಯಂತೇ ಸರ್ವಸಂಶಯಾಃ ।
ಕ್ಷೀಯಂತೇ ಚಾಸ್ಯ ಕರ್ಮಾಣಿ ತಸ್ಮಿನ್ದೃಷ್ಟೇ ಪರಾವರೇ ॥

"The knot of the heart bursts asunder; all doubts get exploded for ever; the store of Karma vanishes: when the Supreme Lord is visioned face to face."

The Aparokshita Jeeva continues in a physical body as long as the remnant of Prarabdha continues to exact its debt. It may be necessary to take some further incarnations too, to work it away, and this too, is done. The Prarabdha may consist of enjoyments or sufferings and both alike are gone through without demur.

All these Jeevas sojourning in the various worlds appropriate for each class, hold on to their Linga Sarira. They are not free. Their liberation is not doubt assured, but they have to wait. At the end of the 100 years of the Four-faced Brahma's life (36,000 Kalpas, representing many millions of human years) they seek entrance into the womb of the Supreme Being through the Four-faced Brahma.

In this long night, all souls released as well as unreleased, are gathered together in God, inactive and

quiescent. At the close of the night, and at the bestirring of day break, all the souls, released and unreleased, issue forth for their respective, appointed, destination. The unreleased, souls who have to go down to bodily incarnations pass through the Divine forms of Vasudeva, Sankarshana, Pradyumna and Anirudha. The unreleased souls who have had "God-Vision" and are qualified to be released, go over to Vasudeva, issue thence, follow the four-faced Virancha to the river of immortality (Viraja) and take with him a plunge in the sacred waters. This bath unhusks them of the Linga Sarira and sets them free. They enter Vaikunta as liberated souls.

The *Linga Bhanga* of the Aparoksha Gnani is the line of demarcation between souls in bondage and those that are free.

---

The Released souls are said to dwell in a region known as Vykunta. This is the highest Heaven, on reaching which, the Jeeva is not liable to revert to Samsara.

ನ ಚ ಪುನರಾವರ್ತತೇ । ನ ಚ ಪುನರಾವರ್ತತೇ ॥

"He does not revert," "does notrevert" is the solemn language of the last aphorism of the Brahma Sootras.

Among Hindus there are representatives of every possible view of Heaven. Some of them consider that it is an abode set apart for the released. Others deem it a mere state or condition of the soul. There are, in our books, gorgeous descriptions of golden walls, rubied pavements, towers and turrets, thrones and canopies dazzling with diamonds, to convey an idea of superb splendour surrounding the Almighty.

Nyaya philosophy inculcates the view that *absence of pain* constitutes the joy of the liberated soul. This system considers pleasure as a negative state merely, being synonymous with painlessness.

Adwaita philosophy towers high in speculative flights upon this point. It holds absorption into Brahman as the goal, an absolute merger and identity with the Supreme Being.

Sri Ramanuja and Sri Madhva hold that released souls are not absorbed into Brahman in the sense of

attaining identity with the Supreme Being. The Jeeva still retains his individuality and never loses it. He dwells in Vykunta, and enjoys bliss in the Divine Presence and fellowship.

On one point of doctrine, Sri Madhva differs from Sri Ramanuja. Whereas the latter holds that all released souls enjoy an equal measure of bliss in Vykunta, Sri Madhva considers that there is no equality in bliss among Jeevas and that there are degrees of enjoyment graduated and allotted according to their worth. Sri Ramanuja's view is that the released souls attain to a bliss equall to that of God Himself. Sri Madhva sees blasphemy in this theory of equality.

There are 4 kinds of Mukti recognised in the scriptures, *Salokya*, *Sameepya*, *Saroopya* and *Sayujya*. To dwell in the same region as God, and to dwell in close proximity with Him, are the first two conditions. Similarity in a special sense with God, and the privilege of enjoying by, in, and through, the Divine limbs themselves, constitute the last two. These conditions apply to the Muktas according to their worth.

The one characteristic feature of all Muktas is that they have, none of them, the slightest trace of pain.

In this respect, they are all alike. As to bliss, there are infinite varieties, that of God being at the top, an absolutely unattainable Perfection of Bliss. Bliss is of course not a negation. Pleasure and pain are two distinct realities.

In Moksha, all is spiritual thought, will and emotion. Delusion is then unknown. By the merest volition every

conceivable desire is gratified. The Jeeva is able to assume any shape or take any body. He has absolutely no difficulty or impediment in gratifying any wish, for, his equipment consists of organs which are self-luminous luminosities whose light is not hidden or obstructed by impediments or partitions.

Hence, the bliss felt in Moksha is something not created and bestowed on the Mukta, but something which had all along remained latent and inherent in him and which, by the Grace and blessing of God, became patent after redemption. It is the soul's essence that becomes unfolded and manifest, the obstructions and impediments having been removed by God. Hence redemption in the Hindu sense is self-realization, the bliss attained being not a wind-fall of an acquisition, but a mere blossoming of the soul's essential nature.

The most exhilarating feature of Heavenly life is the Bliss of love directed towards God. What is enjoyed is the perfect bliss of love, perfect in the sense that every Mukta has the fullest measure of which he is capable. During Samsara too, he tasted something of love, but it is here in Vykunta that he realizes its potency and blissfulness, its grace and beauty, its charms and ectasies.

---

DATE DUE

| | | | |
|---|---|---|---|
| | | | |
| | | | |
| | | | |
| | | | |
| | | | |
| | | | |
| | | | |
| | | | |
| | | | |
| | | | |
| | | | |
| | | | |
| | | | |
| | | | |
| | | | |
| | | | |
| | | | |
| | | | |
| GAYLORD | | | PRINTED IN U. S. A. |

GTU Library
2400 Ridge Road
Berkeley, CA 94709
For renewals call (510) 649-2500

All items are subject to recall.

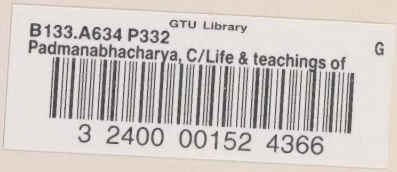
B
133
A634
P332

LC Coll

Padmanabhacharya, C.M.
Life and teachings of Sri Madhvacharya

B
133
A634
P332

LC Coll.



DHARMABODHA PRESS, CAR STREET, UDUPI